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Section of English

Unravelling Hate from Offensive Speeches within Tiaret Speech Community: Crossing off Sociocultural Boundaries or Intensifying Vilification

(The Case of Nicknaming amongst MA English Language Students at Ibn Khaldoun University of Tiaret)

A Dissertation Submitted in Partial Fulfilment of the Requirement for the Degree of M.A in Linguistics

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

" يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ " (11) سورة الحجرات .

"O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong".

Al-Hujraat: Verse 11.

Dedication

In the Name of Allah, the Most Gracious and the Most Merciful

All the Praise is due to ALLAH alone the Sustainer of all the worlds.

To:

Every member of the families *MAKBOUL* and *GHAZLI*;

Our dearest and wonderful parents for their unconditional help and support;

Our lovely sisters and dearest brothers;

Our dearest nieces, nephews and their mothers and fathers;

All our classmates;

All those who love us, believed in us and prayed for our success;

We dedicate this humble work.

Denia GHAZLI & Mohamed Redha MAKBOUL

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Thank you very much, everyone!

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ACPO: Association of Chief Police Officers

ADA: Algerian Dialectal Arabic

APN: Assemblé Populaire de Nation (Fr) / People's Assembly National (Eng)

APW: Assemblé Populaire Wilayale (Fr) / Popular Provincial Assembly (Eng)

BA: Bachelor degree

Ber: Berber

CA: Classical Arabic

ca: colloquial Arabic

CPS: Crown Prosecution Service

Eng: English

Fr: French

MA: Master Degree

MSA: Modern Standard Arabic

TSC: Tiaret Speech Community

Key to Phonemic Transcriptions

Consonants/ letters/ numbers			Examples		
Letters/ Numbers	Phonemic Symbols	Arabic equivalents	Arabic Meanings	Phonemic transcriptions	Meanings in English
A	/ʌ/	أ	أضواء	/ ʌdwʌə/	Lights
B	/bɪ/	ب	بلد	/bʌlʌd/	Country
C	/sɪ/	س	سيارة	/sajara/	Car
Sh	/ʃ/	ش	شرق	/ ʃark/	East
Ch	/ʧ/				
D	/d/	د	دب	/dɒb/	Bear
Dh	/ɖ/	ض	فرض	/farɖ/	Test
Ð	ð	ذ	ذهب	/ ðahab/	Gold
Th	θ	ث	ثلج	/θaldʒ/	Snow
F	/f/	ف	فيل	/Fi:l/	An elephant
H=(7)	/h/	هـ	هرب	/hʌrʌb/	Escape
/	/ħ/	ح	حرب	/ħʌrb/	War
Gh	/	غ	غرب	/ghʌrʌb/	West
J	/dʒ/	ج	جمل	/dʒʌmʌl/	Camel
K /C	/k/	ك	كهف	/kʌhf/	Cave
Kh= 5	/	خ	خمسه	/khʌmsʌ/	Five (5)
L	/l/	ل	ليل	/leil/	Night
M	/m/	م	مدينه	/mʌdina/	City
N	/n/	ن	نهر	/nʌhr/	River
Q	/k/	ق	قلم	/qʌlʌm/	Pen
G	/g/	ڨ	السوڨر	/su:geə/	Sougueur
R	/ə/ /a:/, /r/,	ر	رسم	/rasm/	Drawing
S	/s/	ص	صبي	/sʌbie/	Baby
T	/t/	ت	تلميذ	/tilmi:ð/	Pupil
6	/	ط	طائر	/6ʌir /	Bird
U	/ju:/	ي	ياسين	/jʌsin/	Yassine
W	/w/	و	ولد	/wʌlad/	Boy
Z	/z/	ز	زميل	/zʌmil/	Mate
3	3	ع	عمل	/3amel/	Job

Abstract

This study attempted to unravel 'hate and offensive' speeches within the Algerian Speech Repertoire as a whole and in Tiaret Speech Community (hereafter TSC) in particular. It focussed mainly on the issue of 'nicknaming' under two major categories that are positive and negative intentions. In fact, this research adopted a mixed methods of research; both qualitative and quantitative paradigms, in which an observer's paradox (during observation phase) was used as a research instrument as well as a detailed questionnaire that was designed for (150) participants and distributed randomly on Master students of both levels and specialties in the Section of English at Ibn Khaldoun University of Tiaret. After interpreting the collected data, the main findings of this study show that the use of 'hate speech and nicknaming' have become prevalent in TSC and among EFL students who address their mates using negative nicknames. This results from several reasons including; jealousy, transmitted stereotypes and hatred. Besides, they use such negative linguistic practices to achieve various purposes such as: demoralising their co-participants or unleashing their anger; whereas, positive nicknames are formed as a means to reinforce the social cohesion among them and their closer friends or classmates. The results also indicate a variety of motives that the participants rely on to formulate nicknames based on the addressee's attributes such as: origin, physical appearance, behaviour, etc. Unsurprisingly, it has been demonstrated that the use of 'negative offensive nicknames and hate speech' are perceived to be rude and inappropriate and result in many educational, social and psychological consequences such as: loneliness, violence, crimes, depression, etc.

Key words: EFL learners, Hate speech, insults, offensive speech, (positive/negative) nicknames, Tiaret Speech community, loneliness

(**Abstract in Arabic**)

الملخص

ان هذه الدراسة تحاول آن تكشف عن 'خطاب الكراهية و الكلام المهين 'في مجموعة الكلمات الجزائرية ككل و تيارت على وجه الخصوص. ويركز بشكل أساسي على مسألة الكنيات بنواياها الايجابية و السلبية . في الواقع يتبن هذا البحث أسلوب مختلط يجمع بين نماذج النوعية و الكمية ،حيث أن مرحلة الملاحظة استعملت كأداة بحث و(150) استبيان مفصل وزع بشكل عشوائي على طلبة الماستر من المستويين و التخصصين. بعد تفسير البيانات المتحصل عليها، تظهر النتائج الأساسية لهذه الدراسة أن استخدام" خطاب الكراهية و الكنيات" قد أصبح شائعا في مجتمع تيارت الكلامي بين طلبة اللغة الانجليزية و هذا ناتج عن أسباب عديدة منها الغيرة ، الكراهية ، أفكار مبتذلة. بالاضافه إلى ذلك، تستخدم هذه الممارسات اللغوية السلبية لتحقيق أغراض مختلفة نذكر منها الإحباط و إطلاق العنان لغضبهم في حين يتم تشكيل كنيات ايجابية كوسيلة لتعزيز التماسك بين الأصدقاء و الزملاء. تشير النتائج إلى مجموعة من الدوافع التي يعتمد عليها المشاركين في صياغة الكنيات استنادا إلى سمات المسمى مثل: الأصل ، المظهر ،السلوك و ما إلى ذلك. مما لا يثير الدهشة تبين أن استخدام الكنيات السلبية المسيئة و الكلام الذي يحض على الكراهية يعتبر وقحا و غير مناسب و يؤدي إلى العديد من العواقب التعليمية ، الاجتماعية و النفسية مثل : الوحدة، العنف، الجرائم، الاكتئاب و ما إلى ذلك.

الكلمات المفتاحي: متعلمي اللغة الانجليزية كلغة أجنبيه ، خطاب الكراهية، الكلام المهين، اهانة، كنيات (ايجابية/ سلبية)، المجتمع الكلامي لتيارت ٬ الانعزال

Note on the Research Topic

While conducting such research on the issues of Hate and offensive speeches, more precisely the case of nicknaming; the researchers have no intention to harm the others (participants). Besides, several nicknames have been listed in this corpus which reveal the way Tiaret Speech Community's members formulate nicknames and the bases upon which the process of labelling occurs. Therefore, despite these names, the respondents' dignity and regions of belonging are fully respected and protected.

General Introduction

From the early beginning of humanity and up till the present days, language has been considered as an essential means of communication amongst human beings. Through it, people establish their relationships and express their feelings, emotions and ideas. It is considered as an important medium in any society since it reinforces human ties and solidarity .language as a subject matter has been studied from different perspectives. In the second half of the ninetieth century, a new field of knowledge has emerged that is sociolinguistics by a circle of linguists who believe that language can never be studied in total isolation from its social context. Sociolinguistics, as a subfield of the general linguistics, studies language in relation to society and, of course, deserves to be an independent field of knowledge in its own.

Since language is regarded as a means of communication , its use varies from one person to another depending on his/her purpose .Differently couched , people may use it for good desires to achieve better acts of communication; while, others may use in a negative way to deliver hate and offensive speeches towards their listeners. Hate speech is an umbrella term which covers several concepts namely; insult and nicknaming. Nicknaming is formally assigned to the holder, who has generally little or no choice in this designation and use.. Most nicknames are associated with the personal attributes of the helder's name and can contribute to both positive and negative views on the self and other. Among these nicknames, one can cite the ones that are related to the physical appearance, behaviour, people's origin or ethnic background etc.

In actual fact, our study involves all forms of name practices amongst MA students in the Section of English at Ibn Khaldoun University of Tiaret, who, of course, belong to different regions and origins, and whose relationships is in between water and fire. In other terms, most students' relations are under the affection of their social and regional differences that end up by stress, misunderstanding and ignorance of creating friendship amongst them. As direct consequences of such behaviour, many of them started to use language negatively to offend as well as deliver hate speeches by (nick) naming others.

Undoubtedly, hatred, as a pejorative characteristic of human beings, exists for long time ago since the era of Adam and Eve up till the current days. Therefore, we are dared to conduct this research to find out answers by asking a series of questions about the existence of

this phenomenon and its impact amongst its users. In view of that, we have started questioning about the phenomena of hate and offensive speeches amongst university students in Tiaret to be tackled and/or examined from different angles including; attitudes, manners, causes/aims and impacts.

Evidently, the relationship amongst students along their studies at university is not good and at the same time not too bad. They inherit few attributes from previous experiences which are then over generalised by the end. The negative use of language or simply negative assumptions of students towards one another, most of the time, are built up on a series of stereotypes and prejudice that by time increase what is commonly known as hate speech and offense language. Passing through observation, we started to get motivated to address the evolution in hate speech cases in Algeria in general and Tiaret in particular.

Actually, what has increased the researchers' enthusiasm to examine the issues of hate and offensive speeches, more specifically nicknaming is that such incidents are seen to co-exist with violent crimes that are clues of social conflicts. Another key motivation for this study is that there are few published books and articles tackling these phenomena This in fact, discloses the lack of deliberation and interest among the Algerian Humanists and Scholars on the present subject. So, this humble work endeavours to shed the light in a way or another on these linguistic behaviours with regards to their manners, causes and impacts in Algeria as a whole and specifically in Tiaret Speech Community.

Like any other researches, our present work aims at analysing the issues of hate speech and nicknaming within the Section of English at Tiaret University on the basis of the following objectives/aims:

- To throw some light on different concepts related to hate and offensive speeches.
- To explore peoples' manners of insulting and name calling.
- To identify the direct and even the indirect reasons and aims behind using nicknames.
- To put some clarifications forward on the impact of such linguistic behaviours on speakers' social relations.

To achieve the aforementioned objectives, three (3) main related questions have been raised:

1) On what basis do people build their '*hate* and *offensive speeches'*; precisely nicknames?

2) What are the reasons, different forms, and aims of '*hate speech'* and/or '*nicknaming'* practices amongst MA students in the Section of English at Ibn Khaldoun University of Tiaret?

3) To what extent can peoples' self-esteem be affected by '*hate* and *offensive speeches'*?

Trying to find reliable answers to the aforementioned questions, the following hypotheses are put forward:

- It is commonly assumed that '*hate speech* and *nicknaming'* are built on the basis of the others' personal attributes such as: origin, race, social class or status, physical appearance, etc. Besides, it is believed that the reasons behind '*hate* and *offensive speeches'* come out of hatred , prejudice and stereotypical assumptions when targeting the others negatively; while, *'nicknaming'* positively may be due to the closeness that guides people's social relationships.

- Above and beyond, it is vastly claimed that the ultimate goal that pushes people to use nicknames and insults is to express frustration in order to humiliate and annoy the addressee; whereas, positive nicknames are used to reinforce people's social cohesion, affiliation and solidity.

- More to the point, it is quite universally acknowledged that '*hate* and *offensive speeches'* affect people's self esteem negatively and may perhaps lead to loneliness, violence or social discord and conflict.

Like most other academic researches, this research displays an outline divided into three chapters. The first chapter has been devoted to outline the salient features of the sociolinguistic situation in Algeria. It is subdivided into two main sections; The Context of Study (about Algeria in general and Tiaret in particular) where we have discussed in depth the country of Algeria including its different historical epochs starting from the first dwellers of the nation, Berbers, moving to the next part; Algeria's Speech Repertoire (linguistic practices) is dedicated to account the current language varieties spoken in Algeria namely; Modern Standard Arabic (henceforward MSA), Algerian Dialect Arabic (henceforth ADA) and Berber and its

varieties (hereafter Ber) in addition to other existing foreign languages like: French, English, Spanish, German, etc.

The second chapter reviews the related literature. It is also divided into two sections whereby we refer to several related concepts and categories of hate speech and taboo lexicon including; incitement, vulgarity, defamation, etc. In addition to that, we shed the light on different views about such phenomena such as religious (Islamic view), pragmatic (Searle and John Austin models) and sociolinguistic standpoints. All the latter views have similar positions which are the avoidance and forbiddance of such behaviour. Then, we end the chapter with identifying the positive and negative intentions of nicknaming in which the former is allowed and the latter is strictly forbidden.

Unlike the previous chapters which are theoretical, the last chapter is rather practical. It is devoted to the research methodology and analysis of the results. In this regard, mixed methods were used to collect data that is to say a combination of both quantitative as well qualitative methods. On the one hand, the quantitative one was used to enumerate the respondents' answers through designing a well detailed questionnaire to the target sample population, MA English Language students in our university, who were selected randomly.

The questionnaire survey method consisted only of closed ended questions namely; *'Yes/No'* questions and multiple choices, where participants reacted only by selecting (ticking) the appropriate option(s) that fit them. Then, each question is analysed aside in graphical presentations of the collected data in different forms including; tables and graphs.

On the other hand, the qualitative method was based on the observer's paradox, which provides the researcher with a clear and inclusive picture about the incidents of hate speech and nicknaming amongst EFL student at Tiaret University. The aim behind such approaches is to confirm or deny the potential aforementioned hypotheses.

As with the majority of studies, the design of the current study has encountered a number of limitations .The first one might be that our results and findings are applied only on MA students in the Section of English at Tiaret University. This disclosed that the findings cannot be over generalized on the theoretical population (Algeria) as the variables vary from one context to another. The second main limitation that hindered our study is the sudden spring holiday declared by the Ministry of Higher Education which slowed down our last part

of the research since the university was nearly empty and we found difficulties to get access to our sample population especially in terms of delivering the questionnaire for both the piloting study and for the final version to be distributed after a long wait. Another problem that faced by the researchers is that among the 160 copies of questionnaires that had been handed to master students of both levels and specialties, only 155 had been returned and five (5) questionnaires were cancelled since some participants skip nearly all questions.

This study sets the floor to future researches. It is an original theme in the region of (TSC). Other researchers could conduct other researches on the basis of this modest study but from different perspectives and other variables where more gaps can be perceived to be the starting point of a new research problem or interesting areas that deserve to be scrutinized empirically. For instance, one may conduct it from gender perspectives; other one can do it from pragmatic perspectives, etc. It is also desirable to use other qualitative methods such as recording in order to obtain valid data from several sources.

Chapter One

Features of the Sociolinguistic Situation in Algeria

1.1 Section One: The Context of the study

In this section, we shall discuss the context of our study which is Algeria in general and Tiaret in particular.

1.1.1 Introduction

The inhabitants of North Africa, specifically of Algeria were and are still in close contact with other civilizations in different phases of time because it is geographically closed to the Mediterranean basin and the European continent. It was a battlefield of great empires at a very early time including; the Romans, Vandals, Phoenicians, Arabs, Ottomans and the French colonizer respectively. It is acknowledged historically that the region was first dwelled by Berbers. Berbers presence in the region is recorded as early as the Greek, Roman and even Ancient Egypt for about 3000 BC. From a linguistic and a sociolinguistic point of view, Algeria is considered as a rich country since its history from the early beginning results in the existence of different language varieties. It is simply a melting pot of diverse origins and cultures. Therefore, this chapter endeavours to deal with the sociolinguistics situation in Algeria in a deep insight as a general context and the state of Tiaret as a specific one from different views including historical, political and socio-linguistic backgrounds.

1.1.2 Algeria: Presentation of the Country

Algeria is an Arab country located in the north of the African continent. It gained its independence in 1962. It becomes a sovereign state internationally and in the region of big Maghreb which includes Morocco, Mauritania, Western Sahara, Algeria, Tunisia and Libya. Geographically, it is bordered by the Mediterranean Basin in the north, for about 1200 Km from east to west coastline. In the west, by Morocco, Western Sahara and Mauritania. By Tunisia and Libya in the east, and by Mali, Niger and Chad in the south. It lies mostly between latitudes 19° S and 37°N and longitudes 9°W and12°E[1].Broadly speaking, Algeria, now, is the largest country in Africa, after the partition of south Soudan from Soudan, and the tenth largest country in the world since 2011 by an area covering approximately 2.381.741Km².

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[1]https://fr.scribd.com/presentation/98201347/Algeria-Presentation 14.10.2018

Due to its large territory, Algeria has different types of climate: the mild Mediterranean climate of the coast, in coastline region .The transitional climate of the northern hills and mountains, a little more continental and moderately rainy, and finally the desert climate of the vast area occupied by the Sahara, the whole Algerian Sahara[2].These different climates have a great impact on the Algerian agricultural products, vegetable and fruit, which means there are four different seasons at once.

Algeria, officially named as "*People's Democratic Republic of Algeria.*" (Algérie*)* Form a political view, the political system is republic. The president rules the whole state, while his prime minster - appointed by the president- rules the government. In Algeria, the president- the current president Abdul-Aziz BOUTEFLIKA since 1999- is elected for five years term, limited for two terms, in the new reforms 2017. Moreover, he is the head of the military forces and minister of defence by the Constitution. Algeria is a multiparty state according to 1989 reform by the former president Chadli BENDJDID FLN (Front de Liberation National, in French), is the most powerful political party and then, RND (Le Rassemblement National Démocratique) as the second powerful political party and other small parties.

The Algerian Parliament is divided into two rooms, People's Assembly National, (APN) is the lower room **.**Its members are elected for five years term by people, and it has 462 Parliament Members. While the other room, Council of the Nation**,** consists of 144 members who are elected for six years term, in which 96 are elected by the council and the other rest are appointed by the President of the state.

The local government is divided into 48 wilayas (Provinces) that are ruled by Walis Governors (cf., table.1in appendix 01 and map.1 in appendix 03) who is chosen by the Algerian President . He controls political, economical and diplomatic powers. Popular Provincial Assembly (aka. APW) is the political assembly governing a province politics .It is elected for five years term, of course, they have their own president. Provinces are subdivided into different local administrations called communes and daïra. Each province in general, consists of many communes that are divided administratively on daïra. Commune (aka *baladiya*) is ruled by an elected council for five years term; while, the head of daïra is appointed by the Ministry of Interior Affaires and Local Groups.

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https://www.climatestotravel.com/climate/algeria 20.07.2018[2]

Economically speaking, it Algeria is ranked within the developing countries, the Algerian currency is DINNAR (DZD) .Its economy relies mainly on oil, on the national oil company "Sonatach" by exporting it to other countries specifically to European countries. Its large territory also contributes to enrich the economy by different types of agricultural product including; wheat, barley, vegetables, fruits and dates. There are also other natural resources like**:** iron, water, oil, and gas, gold, etc.

1.1.2.1 Demography and Social Structure

It is apparent that the inhabitants of Algeria are from different origins, that is to say, the region was dwelled first by Berbers, as the original inhabitants .Then, the existence of other civilizations in the region, including; Phoenicians, Roman and Vandals, who melted within the native inhabitants .Through time, in the 7th century onwards, the Muslims arrived from the East with their new faith "Islam". Then, the Turkish, who arrived for a period that extended for 300 years. The close contact with the European continent and more precisely the French society made Algeria as a meeting of different groups of people from different origins under one nation, flag , language ,and of course same religion 'Islam'. As a result, Algeria is a melting pot of diverse origins, mainly Arabs who speak Algerian Dialectal Arabic (ADA) and Berbers who use different related varieties, including; Tamazight, Chaouia, Mozabit, Tachelhit, Chenuoa, and Tamahag. Algeria has 41. 7 million inhabitants by 1st July 2017[3].Some statistic estimate that more than 65% of the Algeria population is less than 35 years, a youth society. Its density is unequally distributed, the whole majority live in the north, while the contrary live in the south, in Sahara, due to difficult weather.

Linguistically speaking, there are two official languages in Algeria that are Arabic and *Tamazight*, the third and the fourth amendments in the Constitution[4]. Obviously, the term "Arabic" is vague since the variety is not specified whether ADA, MSA or CA, due to the fact that the Algerians daily real life is dominated by the French language at the expense of both Arabic and Tamazight language. Nowadays, French is recognised a *Lingua Franca* .It is widely spoken even by illiterate people, consciously or unconsciously, for better or for worst, the French variety is the most spoken or/and used in all domains of life. In some cases, people

Office National des Statistiques, (ONS) , according to 2017 statistics [3]
Article 3: The Arabic Language shall be the National and Official Language of Algeria .Arabic shall remain the [4] official language of the state.
 Article 4: Tamazight shall also be a National and Official Language .The state shall Endeavour to promote and develop it in all its linguistic variaties in use throughout the national territory.

can express themselves easily in French; however, they fail to do so in Arabic. Arabic language has borrowed extensively from French due to different reasons.

Tamazight language is recognized recently by the Algerian president in 2017 as an Official Language. Yet, at first, it was acknowledged as a "National Language" on 8th may 2002 by the Algerian Constitution. In December 2017, new laws were introduced to make Tamazight as an official language, and finally, in 2018, the Algerian constitution recognized it as the official language[5]. This issue was and still debatable by linguists and also politicians in Algeria. Some argued to adopt an international language "English"; while, others are with the idea to promote Tamazight language which mirrors their identity and culture.

1.1.3 Historical Overview

From a purely historical view, the region of North Africa is originally dwelled first by Berbers .The word Berber was first used by Greek to refer to people in North Africa. Their presence in the territory is as early as ancient Egyptians for about 3000 BC. Its strategical position in North Africa close to Europe was subjected to various invasions from different directions from the east, west and from the north, but it has never been invaded from the south**,** for different reasons. For instance, the Romans occupied the region to expand their territory; while, the others like the Arabs arrived there for religious purposes. They aimed at spreading their new faith, Islam, in the 7th century.

1.1.3.1 Phoenicians in Algeria

 The Phoenician traders arrived in North African's coastline coming from Far East, more precisely from a region between Syria and Lebanon from a town called "Phoenicia". Generally speaking, they were merchants who crossed the Mediterranean basin to reach the Iberian Peninsula -Spain- for trade. Due to the long distance between their home land Phoenicia and Spain, they established new ports/ cities in the coastline of North Africa, in about 900 BC .They established what is known Carthage (Tunisia). They were not interested in natural resources in Africa at all; however, their interest falls in ports for trading. Their relationship with Berber covered trade, agriculture, manufacturing and political peace. Moreover, Berbers civilization flourished by cause of trade with Phoenicians. By time goes

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[5] https://www.conseil-constitutionnel.dz/pdf/Constitutioneng.pdf.

on, they established small towns including; Hippo Reguis (Annaba), Cirta (Constantine) Rusicade (Skikda) and others.

The existence of the Roman Empire close to Carthage led to some disagreement. As a result, a brutal war emerged between them, the Roman Empire defeated the Carthaginian in three successive battles the First Punic War (264-241 BC), Second Punic War (218-201 BC), and the last Punic War (149-146 BC)[6]. As the aftermath of the war, Ramdane (2016) mentions:

> *All this ended with the Punic wars, finished by the fall of cartage under the control of Romans in 146 BC .In the east side of the Algerian lands, precisely in Constantine, Imazighans, could established their first kingdom in the history of Algerian 203 B.C namely "Numidia" its capital "Citra" (Constantine now) Massinissa and Yugharta ruled it.* (p.4).

By the end of 146 BC, Cartage was completely destroyed and those who remained survived became slaves for the Romans. The Romans became the most powerful empire in the region. Berber on the other hand established a kingdom named Numidia and its capital city Cirta .It was ruled by the famous Berber leader Massinissa. It existed side by side with the Roman Empire for about one century. Later on, the Roman**s** dominated the whole region including the Berbers, in Cirta. This marked the loss of the Berber civilization with the distraction of other small kingdoms in the north of Africa.

1.1.3.2 The Roman Era in Algeria

After the fall of the Carthaginian after the defeat of Punic wars, the Roman Empire became the prominent power which lasted for long centuries. They established new cities and controlled all natural resources and minerals. Berbers' territor*y was* completely seized by them. In return, Berber**s** faced serious problems from the empire; they were obliged to pay heavy taxes. Later on, the Romans started getting so weak because of its internal conflicts. Ramdan (2016) states:

> *Directly after the fall of the Roman Empire, Algerian lands were assailed by some 80,000 Vandals, a Ger- manic tribe, crossed into*

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[6] https://www.britannica.com/event/Punic-Wars 14.10.2018

Africa from Spain in 429 AD, invaded Algerian lands .they brought

major decline to roman dominance of Algeria .(p.5).

By time, the Romans started to lose its position for a new group of Vandals, who reached North Africa to impose themselves and they ended the Roman dominance and existence. In 533 AD, Byzantines covered major locations in Algeria, and in return, they defeated Vandals and put an end to their existence in the region. However, Byzantines did not remain for long time in Algeria, due to the Muslims who came from the east, with their armies.

1.2.3.3 The Arabs' Conquest

In the 7th century up till the early of 8th century AD, the Maghreb region and Algeria in specific, witnessed a conquest, which this time came from the east. This conquest was different from the previous ones. The Arab**s** started their mission in North Africa to widespread new a religion, Islam. The Berbers efforts failed to defeat the Arabs; the region converted to Islam, due to the famous Arab leaders *Okba Ibn Nafie*[7] and *Musa bin Nussair*. The new faith brought new language for religious purposes, reciting the Holy Quran and praying or prayers to Allah. As years passed, a mutual understanding was established amongst the Arabs and the original dwellers of the region (Berbers).

As a result, the new faith has successfully widespread in the region with its language, Arabic. Many other local dynasties were developed, including; Rustamid Dynasty (766-90) in Tihert (Tiaret), The Zayanid Dynasty (1235 to 1556) in Tlemcen, the Hammadid dynasty (1014-1152) in Bejaia. Almohad dynasty (1121–1269) and other dynasties.

1.2.3.4 The Spanish Era in Algeria (1492)

Algeria also fell under the occupation of the Spaniards, who came from the Iberian Peninsula, as a result of interior conflict between Arabs and Berbers. In general, the direct reason of the presence on the Spanish in Algeria, like all other colonial powers, was to expand the territory and impose their dominance in the area. In the early beginning of the 1500s, the Spanish Empire started a military campaign to control new areas and strategical ports in North Africa .They started their crusade also to take revenge from the Islamic spread in the region, and they took control of some ports and towns in the north of Algeria. As a result, many

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Oqba Ibn Nafi, (was born in 622 in Mecca ,and died in 683 in Sidi Okba in Oran . Algeria) [7]

important points were occupied, such as: Mersa-EL Kebir (1505), Oran (1509), Algiers (1510) and Bugie (Bejaia) (1510) to expand their territory on the one hand, and to widespread Christianity over Islam on the other hand. In addition to that, people were obliged to pay taxes for them, until the arrival of the two famous brothers Barbarous, (Barbarous, means red beard) Aroudj and Kheir –Eddine Barbarous, from the Ottoman Empire, as being the great Islamic Empire at that time, to rescue them from the bad practice of the Spaniards in 1504.

1.2.3.5 The Ottoman Empire (1516-1830)

As a direct consequence of the Ottoman Empire support, Algeria joined it and Algiers became its capital city in the region. The existence of Turkish in Algeria was for about 300 years. Generally speaking, they brought their language (Turkish) with them as an official language in all setting; however, Arabic and Berber were totally neglected. In addition to that, no one of the original inhabitant was in charge of an official governmental position. At the level of the military power, most of European countries used to pay taxes for Algeria, including; French, Italian, Spain, and so on .They imposed themselves on the Mediterranean basin for a long time. Many European counties allied to destroy the Algerian power to gain its position as a prominent military force. In 1827, the Algerian military forces lost its powerful fleet in a Battle of Navarre, in Greece, when they supported the Ottoman Empire in their military campaign. As a result, Algeria was invaded by the French three years later colonial power in July 5th, 1830. For about 132 years of dominance. Their language, Turkish, did not remain in Algeria and left once they left.

1.2.3.6 the Colonial Era (1830 – 1962)

Like all third world countries in Africa and Asia, Algeria witnessed the heaviest and a long period of colonization from the French colonial power. The French controlled education, government, and all social aspects for 132 years. This period of domination left a strong impact on the Algerian society nowadays. At first, the French started a military campaign on Algeria, and succeeded to land there, in Sidi Fradj port. People faced this campaign by a strong resistance led by many famous tribe leaders in different directions, including; Emir Abd-el-Kader, Cheikh El Haddad, El Moqrani, Lala-Fatima Nsumer, and others. However, these actions were not so effective and sufficient to stop them due to their traditional weapons. They were all put down.

After a long time later, for about a century; in the 1st November 1954[8], people revolted under the leadership of the FLN[9] (Front de Libération National) as a political wing and, ALN (Army de Libération National) as a military wing of the revolution. People became unified and their demand is the total independence from the French. This conscious leaded the French government to negotiate, Evian negotiation in 18 March 1962[10] about the independence Led by Krim Belkacem and others .In the 3rd July 1962, there was a referendum about the independence. Most of the Algerians agreed upon it, yes for independence, and in 5th July 1962, Algeria got its independence from the French and becomes a new born state to face future challenges after the death of one million and half million martyrs to liberate it.

1.2.3.7 the Post-colonial Era (1962- 2018)

After the independence, Algeria became a new state with new expectations .As a consequences of the war, millions were killed; hundreds were wounded and the whole majority were illiterate. The new government under the first president Ahmed Ben Bella, leader of the National Liberation Front, was elected as Algeria's first president in 1962, faced many issues in all domains .Later on, the president Ahmed BENBELLA was removed by the ex-president, colonel Mohamed BOUKHAROUBA, Known as Houari BOUMEDIENE, Minister of defence at that time, in a military coup in 19th June 1965. Boumediene started various reforms at all levels including the linguistic reform. The French took and controlled education, government, business and all intellectual life for 132 years. Their policy aimed at destroying the identity of the Algerians and made them as a part of France. The new state implemented what is called Arabisation[11].

Arabisation is a project declared and prepared by the former president Boumediene that was, for him, a national goal. On the one hand, he tried to restore Arabic language in the educational and governmental settings and reduce the presence of the French language, on the other hand, to restore the Algerian Arabic identity and culture. For various reasons, the project failed. This failure can be seen from different views including; politics, science, economy .It caused internal conflict with '*kabyle'* and so on. After the death of the president in 27 December 1977 many projects were concealed by the new president, Chadli BENDJEDID, who took the office. Algeria's economy from the early beginning is dependent on oil. In the

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The beginning of the Algerian revolution- independence war.[8]

[9] FLN and ANP found in 23 October 1954,

Negotiation between FLN and the French about the Algeria's independence[10]

Arabisation is a project implemented after the independence to restore Arabic language and to reduce the [11] presence of the French language in Algeria.

mid of 80s, when oil prices felt down, the Algerian government faced a lot of problems; politically, economically and socially. Chadli BENDJEDID introduced a multi-party system and a number of political parties were formed. These reforms caused various problems and, few months later the president was resigned. At that time, Algeria witnessed a bloody civil war[12] resulted in more than 250.000 victims in a period of ten years.

In 1999 and up till today in four terms of ruling, Abdul-Aziz BOUTELFIKA, the former minister of foreign affairs in the 70s, was elected as president. He brought political stability and stopped the civil war; political prisoners and activists were all released from prisons by low introduced by him. Algeria started a new phase to reach the modern world development. Linguistically speaking, BOUTEFLIKA recognized Berber "Tamazight" as a National Language in the constitution in 2002, and in 2018, Tamazight becomes official language by the Algerian constitution in the fourth amendment.

1.1.4 Tiaret: The Current Context

Our investigation takes place in the Tiaret region .Thus; in this section we shall describe this region.

1.1.4.1 Description of Tiaret

Tiaret in Berber: *Tahert or Tihert*, i.e. "Lioness"; or Arabic: تاهرت / تيارت [13]is an interior willaya (province) in Algeria. It is numbered administratively by 14. Geographically speaking, Tiaret is located on the west of Algeria, about 290 km from the capital city Algiers. It is bordered by Tissemsilt and Relizane in the north and by Laghouat and El-bayadh in the south; Mascara and Saïda in the west and by Djelfa in the east *(cf., map.2).*Its weather, its region falls in the continental weather hot on the summer and cold in the winter**.** Tiaret covers about 20. 673 km^2.Its population estimated about 874,050 inhabitants[14] in (2008); however, the number of the population is increasing, now (2018) is more than one million inhabitants.

The word Tiaret is derived from a Berber word "Tahart or Tihert" that means lion's females, Lioness. Tiaret also has other names; for instance, Tagdemt and Taghazout.   Tiaret is ruled by a Wali. A governor is chosen/ appointed by the president of the state. He holds a

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[12] Algeria witnessed a bloody civil war between Islamic militants and the government1988-1999**.** it lasted for about ten year, and the arrival of Bouteflika ended it by the Referendum of the National Charter for Peace and Reconciliations in Sepbtember 23rd ,2005. ميثاق الوطني للسلم و المصالحة

[13] https://www.britannica.com/place/Tiaret 14.10.2018

[14] National Office of Statistics, 2008

political and diplomatic power. In addition to the Wali, there is provincial council (APW) that is a council elected for five years term by people in Tiaret. They or its members share the power with the governor (wali).

1.1.4.2 Administrative Framework

The *Assemblée Populaire Wilayas* (APW) *(Popular Provincial* Assembly*)* is the political assembly governing a province politically, elected for five years term, of course, they have their own president. Tiaret is subdivided into different local administrations, communes (42) and daïra (14), (cf,.table .2). Each daira is subdivided administratively on Communes (*baladiyas).* The head of daïra is appointed by ministry of interior affaires. Every commune is ruled by an elected president and an assembly for five years term.

Number	Daïra		Commune
1	Tiaret	1	Tiaret
2	Dahmouni	2	Dahmouni
		3	Bouchakif
3	Madrousa	4	Madrousa
		5	Melako
		6	Sisdi Bakhti
4	Mghila	7	Mgila
		8	Sebt
		9	Sid el hosni
5	Sougueur	10	Sougueur
		11	Tousnina
		12	Faija
		13	SidiAbdelghani
6	AinDheb	14	AinDheb
		15	Chhaima
		16	Naima
7	Ksar chelala	17	Ksar chelala
		18	Sergin
		19	Zmalt el Amir abdelkader
8	Frenda	20	Frenda
		21	Ain el hdid
		22	Takhmaret
9	Rahouia	23	Rahouiya
		24	Ghartufa
10	Machraa sfa	25	Machra a esfa
		26	Djilali ben amara
		27	Tagdemt
11	Mahdia	28	Mahdia
		29	Ain dzarit
		30	Nadhour
		31	Sabien
12	Ain kermes	32	Ain kermes
		33	Sidi abdelrahman
		34	Jbiletresfa
		35	Medrissa
		36	Madna
13	Wad lili	37	Wad lili
		38	Tida
		39	Sidialimelal
14	Hamadia	40	Hamadia
		41	Boughera
		42	Rchaigha

Table 1.1 the Administrative Organization of the Wilaya of Tiaret

1.1.4.3 Economy

At the level of economy, Tiaret is a farming region that has a great contribution in the national economy due to its production of good quality of wheat, barley and different agricultural products**.** It is ranked within the first nationally**.**

1.1.4.4 History

Historically, the region of Tiaret is acknowledged that it was dwelled first by Berbers, as the original resident of the entire region of North Africa**;** however, after the seventh century 7th century AD, everything had completely changed, and the arrival of the Arabs from the east with the new religion resulted in the emergence of different kingdoms as well as states.

In the west of Algeria, Abdu-Rahman Ibn Rustom established new state under his leadership; its capital was Tihert .The dynasty lasted in the region for more than one century between 761 and 909. It had flourished and developed in all fields and agriculture in particular**;** however, it started getting weak by time. They were defeated by the invasion of the Fatimids.

In Tiaret and more precisely in Frenda, the famous Arabian scholar, historian, sociologist, economist and philosopher Abdu-Rahman Ibn khaldoun (1332-1406),was born in Tunisia, wrote his famous work in sociology**.** He was the first to put the principle of sociology. He is best known by his famous book entitled 'El *Moqadima'***.** The book has been translated into various languages, and considered as influential source of knowledge**.** The place where he wrote his work is a cave for tourist**s** in Tiaret in the current days. Tiaret University is named after Ibn khaldoun as a remembrance for this great scholar.

In general, Tiaret is located in large farming area that helped the French in their economy at that time because of its good quality of different agricultural products. Many farms were under the possession of European settlers who lived in the region at that time, owning the land and enslave people to serve them.

Then, by time goes on, members of Front of National Liberation (aka. Front de Liberation National) (FLN) started to organize themselves to start a revolution to liberate the country**.** Algeria was divided into five then six military regions**.** Tiaret used to belong to the

fifth military region, Oran, under the leadership of the famous revolutionary man named Al-Arbi Ben Mhidi. In the region of Tiaret, many martyrs were killed by the French army during the revolution.

1.1.4.5 the Post Colonial Era of Tiaret

After the independence and up till the present days, Tiaret is a prominent province in Algeria in the agricultural field. Tiaret is ranked as the first nationally.The region is famous by livestock and ranked as the second after Djelfa in the domain. And also, there are many companies including Mercedes- Benz in Bouchakif, Hyundai in Tiaret center and others national companies.

1.1.4.6 The Linguistic Situation of Tiaret

Sociolinguistically speaking, Tiaret is a province whereby the whole majority of population are from Arabic origin, and the other minority groups like: Berbers and Mozabits, who live in the region for a long time ago. Their number is not precised. As a result, in Tiaret there are different varieties spoken including; Arabic (ADA/MSA), French, Berber and its varieties mainly Kabyle and Mozabit.

1.2 Section Two: Algeria's Speech Repertoire (Linguistic Practices)

This section is devoted for the explanation of the linguistic practices of the country in an extremely broad sense.

1.3.1 Overview on the Arabic Language

Arabic is the most widely spoken language in the world. It is spoken by more than 400 million speakers in the Arab countries as their mother tongue, that is to say, it is recognized as a national official language in more than twenty-two countries. These Arab states occupy an area stretching from the Atlantic Ocean in the west to the Arabian Sea in the east, and from the Mediterranean Sea in the north to the Horn of Africa and the Indian Ocean in the southeast. It belongs to the Semitic sub group of the Afro-Asiatic group of world languages.

The Arabic language is one of the great languages in the world and regarded among the richest ones in terms of its vocabulary, however, it is not the only spoken language in these countries, that is, in addition to other variety or varieties of language. For instance, on the one hand, Arabic with the French language in the region in the North Africa in countries like Morocco, Algeria and Tunisia due to their shared historical colonial events. On the other hand, Arabic with English as a result of colonisation or because of their political decision like in UAE, KSA, Qatar and south east of Asia.

Broadly speaking, the term Arabic refers to the speakers of the Arabic language in the Arabian Peninsula and North Africa. It is the sixth spoken language in United Nation (UN)[15]since the late of 1970s and the beginning of the 80s. For religious purposes, Arabic language is the language of the Holy Koran; it is spoken by more than 1.5 billion speakers including Arab and Arabised (non Arab)[16] people in all around the world for reading and reciting Koran and praying to Allah.

1.3.1.1 Classical Arabic (CA)

Form a historical view, CA was primarily based on the variety spoken in famous Hijazi tribe[17] known as ''*QOURAYCH* '' as the most influential position on the Arab tribes surrounding it (KSA now). It is the language that Allah revealed the Holy Koran by Gabriel to his prophet Mohamed *Peace be upon him*. As Berrabah *states* (2014) *''Arabic is used to denote only the Classical Arabic, which was revealed later throughout the Holy Koran (Qur'an)''*(p.12) .Here, Classical Arabic refers to the language of the Holy Quran, most of the time it is limited to Quran as well as the language used at that time, especially in poetry language, by different figures in poetry.

At the level of grammar, Classical Arabic is the true and perfect form of Arabic Language due to its complex and well structured form .It was codified by the Arab grammarians in the Abbasid Age from (750-1517) the Muslims golden age, in Bagdad in Iraq. In addition to that, it is difficult to be understood by people in the current days. In the recent days in this century with the ongoing development in the world, this variety is no more

spoken by people, even though those who claim themselves as specialists in the Arabic language studies, and their higher educational level and degrees are obtained in that language. Hence it is considered as a dead language.

1.3.1.2 Modern Standard Arabic (MSA)

Modern standard Arabic is a modernized form of the CA, that is to say, it is a descendent form of Classical Arabic. Since CA is no longer used, the MSA comes to be used because it consists of a simple grammar and vocabulary contrasting with CA which is too complex in terms of vocabulary and grammar. MSA enjoys its Formal status as written as well as spoken variety used in official settings. In fact, this variety started being used due to the development occurring in the previous century, It is characterized by modern terms, either through internal word creation or by borrowing words from other languages, which have been in contact for various reasons since Arabic language, nowadays, failed to coin new terms by itself .

1.3.1.3 Algerian Dialectal Arabic (DA)

In sociolinguistics, it is widely recognized that languages vary and this variation can be captured at different levels, that is, language varies from one region to another. Although people share the same language, they do not use the same form of it .In the Arab world, every Arab nation has its own variety spoken within its speech communities. These varieties differ tremendously from one nation to another and even within a single country itself .This can be seen in Morocco which is known by the existence of several language varieties .These varieties are sub-varieties, which are of course, different from MSA at different levels including; pronunciation, vocabulary, grammar , spelling and punctuation. Whenever one from a different region can not understood other one, he would shift directly to the MSA to get a mutual intelligibility with his interlocutor. As a result of the co-existence of two varieties, MSA and DA, in the Arab spoken countries there is a diglossic situation where (MSA) is the high variety which is characterised by prestige, high status and formality; whereas, DA is the low variety which lacks prestige, low status and it is informal.

1.3.2 The Berber Language and its Varieties

It is acknowledge historically that the region of north Africa and Algeria in particular was a regions dwelled first by Berbers and their presence in the region is recorded as early as the Romans, Greeks and even the Ancient Egyptians .The region was conquered and invaded several times by different invaders ,of course with different reasons ; however, in the 7th century there was a new kind of conquest; a religious one, leaded by the Arabs in what is called the Arab conquest that aimed at wide-spreading Islam in north Africa.

The local dweller , Berbers, and their language Tamazight, is a descendent Hermitic branch *(cf.,.2)*.It is written in Tifinagh alphabet .Its main sub varieties are Kabyle, (mainly spoken in Algiers, Bejaia, Tizi-ouzou, Bouira and Boumerdes),Chaouia (mainly spoken in the east of Algeria in Batna, Khanchla Setif, souk ahras tbessa and Oum-el-bouaghi) , Mozabit (mainly In Ghardaia, Beriyan, spoken in the region of Mizab) Tachelhit(It is spoken in south of Algeria) Chenuoa (west of Algiers in the provinces of Tipaza, Chlef and Aïn Defla) and Touareg (in Hoggar mountains region).At first, Berbers fought Muslims back in severe wars .This frightening battles took long period of time, which eventually ended by the spread of Islam as a new faith in the region. In addition to that, the region became arabized and Islamized. In return, Berber converted to Islam, and started acquiring both languages simultaneously Arabic and Berber up till the recent days. Berber started spreading Islam and Arabic afterwards. As Berbers confess that, ''we *are Berbers Arabised by Islam.''*
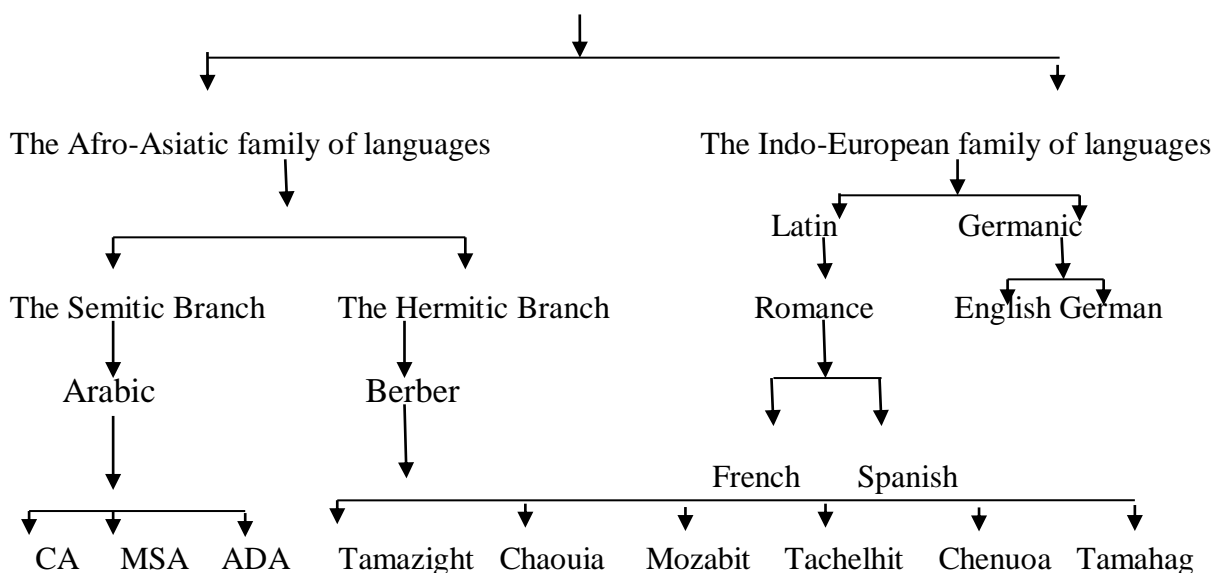
Figure 1.1 Language Origins, Arabic and Berber and Their Varieties *(Adapted from Ali Berrabah's Magister Dissertation, 2014)*

1.3.3 Foreign Languages in Algeria

In Algeria there is not only Arabic, French, and Berber but also there are other languages which they are official languages in official exams, in the secondary schools in the foreign languages stream. Pupils are taught two other different languages, German and Spanish; these languages are optional, pupils choose to study one of them in the second and third year. They study them five hours a week. They will be examined on the chosen one in the baccalaureate exam. These days, the Ministry of Education suggests adding the Italian language in the secondary school side by side with German and Spanish. Moreover, the Algerian universities also taught other languages, in most of foreign languages departments, like: the Russian, German, Spanish, Italian**,** Turkish, etc. These languages have become more important in the field of translation, as well as with foreign companies which started to invest in Algeria. Students of these languages can pursue higher studies in Algeria as other official languages French and Arabic. In general, the educational system and higher education is a multilingual .That is, Algeria adopts multilingual education programmes.

1.3.4 Language Contact Phenomenon in Algeria

The location of Algeria in North Africa and close to the European continent resulted not only military campaigns in the territory, but also various contact linguistic and sociolinguistics outcomes .These outcomes influenced the language spoken as well as the way how people live especially from the French who remained in the region for a period extended for more than one century. In this section, we are going to introduce different sociolinguistic phenomena in Algeria.

1.3.4.1 Bilingualism

Bilingualism is one of the main sociolinguistic phenomena and the outcomes of language contact**.** It is widely spread in Algeria's speech communities, which is due to many factors namely historical, social etc. Generally, bilingualism refers the mastering of two languages by individuals and/or the whole society. In other terms, it is the ability to use two different languages in communication with the same proficiency.

Actually, up till now, no universal definition of the concept "bilingualism" has been provided. Thus, it is a relative concept, meaning differently to different researchers in

different fields of studies. As results, a kind of disagreement has raised among researchers upon the exact definition of this concept. In this regard, we shall provide some definitions suggested by different scholars and discuss them in details.

Weinreich (1953) defines bilingualism as *"the practice of alternatively using two language"* (p.5). This definition is also shared by Mackey (1968)**,** in which he says *"the alternate use of two or more languages by the same individual"*(p.555). So, bilingual(ism) here means the ability for an individual to perform linguistically more than one language in different domains. In this sense, Sayad (1984) adds:

> *The concept of bilingualism, in its wider acceptance, covers multiform linguistic realities, starting from light sabir, less respectful of the grammar and the morphology of the borrowed vocabulary, to the most accomplished bilingualism which supposes according to the necessities of the discourse, a self-confident, correct and distinct practice of the two languages .* (p.215)

Another definition was proposed by Bloomfield (1935) who defines bilingual as *"the native like control of two languages"* (p.56). This implies the perfect mastery of two languages. In the same line of thought, Haugen (1953) considers bilingualism as the ability to produce: *"complete meaningful utterances in the other language"* (p.7). This definition emphasizes on the linguistic competence which is used to produce utterance in the other language.

Bilingualism differs among individuals in terms of degrees of proficiency and competency, according to their motivation, interest, attitude**,** etc. In this regard Myers-Scotton (2006) states *''being bilingual does not imply a complete mastery of two languages"*. (p.3)

This view also shared by Wardhaugh (2006) who declares *"People who are bilingual or multilingual do not necessary have exactly the same abilities in the languages (or varieties) in fact that kind of parity may be exceptional"* (p.96). Thus, on this basis, individual bilingual are classified according to the following categories:

- Balanced*:* are people who have equal proficiency in two languages, master the four skills, that it listening, speaking, reading and writing.

- Dominant: are people who can understand the two languages, but having the capacity of speaking, reading and writing only in one language.

However, according to some researchers, bilingualism can also be a societal phenomenon; that is to say, two languages are used in a speech community, having official statuses and are used in formal settings. As Gal declares *"the use of more than one language by a single individual or community"*. (1979)

The abovementioned definitions of the term bilingualism were all combined and included within Bouamrane's definition (1986) ,which is *"the use by an individual, a group or nation of two or more languages in all uses to which [they] put either"*(p.15)**.** Hence, bilingualism can be an individual and societal phenomenon as well.

1.3.4.1.1 Bilingualism in Algeria

As far as Algeria is concerned, the sociolinguistic phenomenon "bilingualism'' came into being after the French colonization in Algeria. From 1830, the French people tried their best to integrate the French language**,** culture, and eradicate the Arabic language and the Algerian identity in return .So, the French language was implemented at school, and became the language of instruction. This act obliged the Algerian people to learn the French language, and by this mean**s** they became bilingual .That is, having the same competence as the natives (French people). Thus, bilingualism in Algeria takes the form of Algerian Dialectal Arabic and French language bilingualism. This sociolinguistic form is highly used in big cities such as Oran, Algiers, Annaba and other cities.

In Algeria , the phenomena of bilingualism has two types , balanced bilingualism and unbalanced bilingualism .The former refers to an equal proficiency in both languages .In pre-independent period , the Algerians were considered as balanced bilinguals since they perfectly mastered the Arabic and French languages; whereas, the latter refers to the unequal proficiency in the two languages , and it characterizes the Algerian bilingual after the pre-independent period as Mouhadjer (2004) advocates that there *''are those who came after and*

whose competence is higher in one language than the other and generally in the mother tongue''. (p.90)

1.3.4.2 Diglossia

Diglossia is a sociolinguistic situation whereby two different language varieties are used for specific purposes and fulfil different functions. Usually one is called "high" referred to as "*H*" variety and the other one is "low" referred to as *"L"* variety. It was first introduced by Charles Ferguson in his article in (1959) which was the first attempt into the sociolinguistic literature that marks the beginning of Arabic sociolinguistic. He states that:

> *Diglossia is a relatively stable language situation in which , in addition to the primary dialects of the language (which may include a standard or regional standard) , there is a very divergent , highly codified (often grammatically more complex) superposed variety , the vehicle of a large and respected body of written literature , either of an early period or in another speech community , which learned largely by formal education and is used for most written and formal spoken purposes but it is not used by any sector of the community for ordinary conversation .(Ferguson, 1959 p.16)*

From this definition**,** we understand that the two varieties are completely different from each other at different levels namely; standardization, prestige, usage, function**s** etc. This has been confirmed by Trask, (2007) who advocates that:

> *There is a clear difference in prestige between the two language varieties: one , called High (or H), enjoys great prestige, while the other, called Low(or L), enjoys little or no prestige; in extreme cases, speaker may deny the very existence of L . In all cases, L is the mother tongue of all or most speakers, while H is learned only through formal education. Speakers of limited education may have a very inadequate command of H, and they may even have trouble understanding it.* (p.73-74)

1.3.4.2.1 Diglossia in Algeria

The existence of two varieties of the Arabic language in Algeria results a diglossic situation that is between MSA and ADA. The former (MSA) is the high variety, used in all formal settings such as the academic field including teaching and learning. Besides, it is used in sermons in mosques, in poetry, newspapers, etc. It is both spoken and written. In addition to that, it is a variety that enjoys high prestige; while, the other, ADA, is the low variety. It is acquired as a mother tongue. It is just a spoken variety that has neither written form nor a body of literature. It has a little or no prestige but not an official status. It is used in informal settings such as at home, street, and as a means of daily life conversations.

In fact, people in Algeria select the appropriate variety that suits the purpose and domain such as the MSA in official settings and academic fields, in addition to the French language which represents the high variety, while ADA and Berber are used in informal places. However, the Algerians sometime**s** or most of the time tend to mix between the aforesaid varieties that result a new linguistic phenomenon called ''*code switching''*.

1.3.4.3 Code switching

Code switching is linguistic phenomenon which has attracted many scholars' intention. It occurs when speakers of two languages or language varieties started shifting back and forth from one code to another**.** Code here means a language or varieties of language spoken by individuals as well as the whole speech community. This sociolinguistic phenomenon has been defined by Gumperz (1982) as *"the juxtaposition within the same speech exchange of passages belonging to different grammatical systems or subsystems"* (p.59). This definition indicates that 'code switching' is a linguistic behaviour of passing from one language to another or from one language variety to another in a spoken or written discourse. In this regard Myers-Scotton (1993) defines the same term as *"alternations of linguistic varieties within the same conversations".* (p.01)

This phenomenon is mainly used among bilinguals as Haugen (1956) refers in his definition as a process *''which occurs when a bilingual introduces completely unassimilated word from another language to his speech''*. (p.40)

Poplack (1980) has identified three types of code switching. First , there is intersentential code switching ,where the switch occurs at the sentence boundaries .As one

sentence is in one language and the other in another language , just like an Arab- French bilingual who says *''we did not study French yesterday. Le professeur n'est pas venu'' (we did not study French yesterday. The teacher did not come).*

The second type of code switching is intrasentential code switching, which has been characterized as the complex type in comparison to the others since the speaker has to be competent in both languages. It has been called by Poplack as ''flag code switching''. It occurs within and inside the sentence or the clause. For instance we say, *lbaraħ roħt l département, mais mala9it ħata waħed. (Yesterday, I went to the department ,but I found no one).*

The third one is called '*tag switching'* .It refers to the occurrence of certain phrases of one language into the utterance .For example, we say: *rbaħt, c'est pas vrai (you succeeded that is not true).*

1.3.4.3.1 Code Switching in Algeria

In the Algerian context, code switching is an apparent phenomenon which has become part of the Algerian daily language behaviour. Since the French language is deeply rooted in the Algerian culture**,** it came into contact with the Arabic language specially ADA. As a result, most people switch back and forth between ADA/MSA and French/ ADA /Berber as well, and no one speaks French alone or Arabic alone. For instance, one may say *"netlakaw f l weekend 3and les bus" (*see you in bus station in the weekend). This example is a clear enough to describe the Algerians' code switching practices; the speakers can use three languages (Arabic, French and Berber) in one simple sentence.

1.3.4.4 Borrowing

One of the sociolinguistic phenomena which refers to the process of integrating words from other languages into the system of a recipient language and become part of the host language .Gumpers (1982) confirms in his definition of this term as:

> *Borrowing can be defined as the introduction of single word or*
> *short, frozen, idiomatic phrases from one variety(i.e. language), into*
> *the grammatical system of the borrowing language and they are*

treated as if they are part of lexicon of that language and share the morphological and phonological system of the language . (p. 66)

It is also defined by Rajend *et al*. (2009) as: *"a technical term for the incorporation of an item from one language into another. These items could be words, grammatical elements or sounds"* (p.270).

1.3.4.4.1 Borrowing in Algeria

Due to the close contact between Arabic language and other languages, not only the French, new terms comes to be used in people's daily life. In fact, this contact is because of migration, mixed marriage, trades, and technology and globalization waves in the last decades. Generally speaking, Arabic language borrowed extensively from other languages specially French due to historical reasons. These new terms started to be a part of Arabic language in Algeria such as the word "Pizza" from Italian, "daftar" (notebook) from Persian language.

Trask, (2007) states that:

> *Sometimes these words retain their foreign pronunciation and connotation; sometimes they are thoroughly assimilated. Innovation in politics, science, technology, education, culture, emigration and so on.* (p.34)

In fact, Arabic has failed to coin new terms by itself especially in the scientific field. So, those loanwords are necessary to meet the function in all fields of life .The borrowed words become part of the Arabic language with its meanings as well as its pronunciations. Nowadays, Borrowing is necessary in the scientific field, due to the development in the western countries .They controlled all important domains and borrowing becomes a "must".

1.4 Conclusion

To sum up, this chapter highlights the historical background of Algeria that has influenced, to a great extent, the linguistic and the sociolinguistic profile of the country in general and Tiaret in particular. Algeria is characterized by the existence of many languages and language varieties including; Arabic and Berber with their varieties in addition to French**.** These codes have made the country a multilingual one that is greatly characterised to be diglossic situation .The contact between these co-existing languages resulted in many sociolinguistic phenomena such as: bilingualism, diglossia, code-switching and borrowing. Thus, Algeria is a best example of the sociolinguistic complexity and diversity.

In the following chapter, we try to deal with a detailed explanation of the phenomenon of hate speech and its related concepts, providing several theories of different scholars with a deep analysis of the issue from a pragmatic, religious and gender perspectives.

Chapter Two

Hate and Offensive Speeches as Linguistic Lines of Work

2.1Section One: Hate and Offensive Speeches

2.1.1 Introduction

Language as a powerful medium of communication is an essential component in any society. It has been studied for a long time -if not- long centuries .These studies have endeavoured to study language from different views and perspectives. At the beginning, the study of language was concerned only about its origin as well as a system of rules and structures. More precisely, these studies were conducted to study language from the tiniest linguistic entities including; sounds, phonemes, morphemes, words to a whole discourse. However, in the previous century, in the 1960s the social sciences witnessed the birth a new field known as sociolinguistics.

Sociolinguistics has attracted the interest of many scholars who have found new areas of research. In general, sociolinguistics is a branch of linguistics that studies the interrelationship between language and society. William Labov (1927-), an American linguist, is regarded as the founding father of this discipline. In his book entitled "The social stratification of English in New York city in 1960s has emphasised on the fact that language can never be studied in a total isolation but within a context. In other terms, language is strongly related to the context in which the conversation or the interaction takes place.

In the recent years, with the increasing power of language as a means of communication in any speech community; the use of language differs from one user to another, that is to say, one may use language for good desires to achieve a better act of communication; while, the other one may use in a negative way to deliver unpleasant speech towards his/her listener.

Thus, this chapter is devoted to the theoretical framework that will include a conceptual section dealing with different definitions of the main concepts and notions in the present research by different researchers .In addition to that, several theories are to be mentioned, tackling the phenomena of hate and offensive speeches and all related concepts such as language and culture and their interconnectedness which is of a paramount importance that must referred to in this research work. Besides, the issues are to be analyzed from different perspectives namely religious and/or law, pragmatic, and sociolinguistic(gender) perspective as well.

In fact, every society uses language for different functions and purposes due to the impact of its culture on it. Thus, culture clarifies the way we think and behave in different situations. Therefore, language represents the mirror that reflects people's culture; in return, culture shapes language. As a result, language and culture are strongly interrelated. In this regard**,** we shall provide several scholars' definitions of language, culture and their relationship with reference to the famous Sapir –Whorf Hypothesis.

2.1.2 Language

From a linguistic point of view, it is difficult to provide a clear and common definition for the concept 'language'. In fact; it has been defined differently by various scholars, of course, in different disciplines. Some linguists built their definitions on the focus on the language system. That is to say, they concentrated on the component of language from the tiniest parts to a whole discourse .This covers all aspects of language including; phonetics, phonology, morphology, syntax, and semantics. However, others built their definitions on the use of language as a means of communication in a particular society, of course, on their different views on language resulted in countless number of definitions about it.

For Sapir[18] (1921) *"language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols*".(p.08). Accordingly, language is purely a human means of communication amongst people in order to express their thoughts, feelings and emotions by using a well structured system of sound and words. Thus, through using language; its users produce infinite number of utterances to express themselves.

However, for Wardhaugh, (1972) *"Language is a system of arbitrary vocal symbols used for human communication''*. In this definition, Ronald covered all most important aspects within and/or about language .First, he believes that language is a '*system'* that means language is built on a highly perfect system of structures and rules. Then, he mentions *'Arbitrary'*, which is of course about the lack of logical relationship between the words and the things they refer to i.e. the relationship between them is arbitrary. Thus, people agree to call those things that way that is, there are sorts of convention amongst them. After that, he also refers to the '*vocal symbols'* in all languages. He believes that the spoken form of

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[18] Edward Sapir (1884-1939) was a German anthropologist-linguist, who is widely considered to be one of the most important figures in the early development of the discipline of linguistics. Specially, the famous hypothesis of Sapir-Whorf.

language has the priority over the written structure of language. In general, he confirms that language is a means of human communication. Similarly, Crystal (1987) defines it as *"the systematic, conventional use of sounds, signs or written symbols in a human society for communication and self expression"*.(p.40)

2.1.3 Culture

As language, the concept '*culture'* does not have a precise and apparent definition that means it has variety of definitions from different views. It has been studied in different disciplines including; sociology, history, psychology, linguistics, etc.

In this regard, Edgar, (2004) states that *'culture is a multidimensional, multifaceted phenomenon, not easily reduced to a few major dimensions ''*. (p. 85). According to Mesbahe, (2005) *''man is an animal with culture ''*. This definition reveals that what characterises the human behaviour is culture.

However Taylor [19](1871) defines culture as *''....that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society''*(p.01). In view of that, culture is defined as what human beings produce as materials such as: music, art, and how human behave, such as lifestyle and behaviour in particular place as well as situation, and symbols, such as, gestures and body movement. Moreover, Goodenough (1957) points out that:

> *whatever it is one has to know or believe in order to operate in a manner acceptable to its members… culture , being what people have to learn and distinguish from their biological heritage , must consist of the end-product of learning : knowledge in a most general ... sense of the term.* (p.40)

Accordingly, culture is an acquired knowledge and beliefs including; standard norms, rules of people's behaviour within their social environment. The core of this knowledge must not only be acquired, but rather learnt for the purpose of behaving appropriately and creating a mutual understanding between the members of the same speech community. This view is also share by Bates and Plog (*2005) "the system of shared beliefs, values, customs,*

Sir Edward Burnett Taylor (2 October 1832 – 2 January 1917) was an English anthropologist, the founder [19] of cultural anthropology.

behaviours, and artefacts that the members of society use to cope with their world and with one another''. (p.01)

Since it has been mentioned earlier that culture is socially acquired, that is to say from society, it is largely obvious that there is a strong relationship between culture and society. Moreover, as it has been confirmed by many scholars namely Labov who insists on the intricate relationship between language and society. As a result, would it be possible to conclude that there is a close relationship between language and culture?

2.1.3.1 Language and Culture

Over centuries, the relationship between language and culture has attracted the scholars' interest towards digging deeper for better understanding such relationship .In this regard, Wardhaugh (2010)*advocates that:*

> *the exact nature of the relationship between language and culture*
> *has fascinated, and continues to fascinate, people from a wide variety*
> *of backgrounds. That there should be some kind of relationship*
> *between the sounds, words, and syntax of a language and the ways in*
> *which speakers of that language experience the world and behave in*
> *it.* (p.229)

Accordingly, the same view is shared by Brown (1994) emphases on that relationship and argues:

> *a language is a part of a culture and a culture is a part of a language;*
> *the two are intricately interwoven so that one cannot separate the two*
> *without losing the significance of either language or culture*. (p.165)

As the quotation clearly demonstrates, language is a part of culture and simultaneously language reflects culture and is influenced and shaped by it .Thus , language plays an important role in culture since it is considered as the verbal expression of it , and it is the symbolic representation of people's way of living and thinking as well. As a result, it is worth mentioning that language and culture are two faces of the same coin.

Additionally, another evidence that clearly proves the intricate relationship between language and culture is provided by Byram (1989) who states that *"for individuals or for whole groups, regions or nations, language is a way of marking cultural identity comparable to other cultural markers such as dress, housing or social institutions"*. (p.70). This definition reveals that every individual, speaking a specific dialect, is showing directly or indirectly his belonging and solidarity to the speech community where he/she lives .To better understand this point, Algeria is considered as a best example, more specifically, where the Berbers speak their own dialects; the language variety they use clearly reveals the place they live and belong to whether in East, south or the west.

2.1.3.2 Sapir-Whorf Hypotheses

The relationship between language and culture has long been discussed by many scholars since centuries, and many hypotheses have been suggested discussing this issue. Among these hypotheses *"Saphir-Worf hypothesis"* which is proposed by the American anthropologist and linguist Edward Sapir (1929-) and his student Benjamin Lee Whorf (1940-) .This hypothesis has been an influential, controversial theory and the subject of extensive studies in the field of anthropology, linguistics , philosophy of language , sociology of language , psycholinguistics and cognitive science .

This hypothesis revolves around two main principles, which have two versions. The strongest version refers to '*Linguistic Determinism'* and the weakest version refers to '*Linguistic Relativity'*. On the one hand, according to Sapir, language, to a great extent, determines and shapes our way of thinking and perception of the reality of the world around us. In this vein, Herder and Humboldt, who share the same view upon the inseparability of language and culture, point out *"people speak differently because they think differently, and they think differently because their language offers them different ways of expressing the world around them"* (cited in Lyons, 1990,p.304). This quotation reveals that the speaker's view of the world is strictly defined by the language s/he speaks. Similarly, Sapir (1929) argues that:

> *The fact of the matter is that the' real world ' is to a large extent*
> *unconsciously built upon the language habits of the group ...We see and*
> *hear and otherwise experience very largely as we do because the language*

habits of our community predispose certain choices of interpretation. (p.207)

The previous quotation reveals that people who belong to a specific speech community have fundamental needs to make sense of the world .Thus; they use language as a principle tool available to them to impose orders and ideas to make sense of this world. In other term, people are influenced by the language they acquire and they shape their thoughts, ideas and principles based on this acquired language.

On the other hand, linguistic relativity claims that the structural distinctions encoded in one language are specific to that language and cannot be found in other language. It may not determine, but rather influence over how we understand our existence and perception of the world .As Wardhaugh (1987) believes *''the structure does not determine the world-view but is still extremely influential in predisposing speakers of a language towards adopting a particular world-view.''* (p.212*).* Moving deeply in this quotation, the differences between languages that occur at the different formal aspects of the language including; phonetics, phonology, morphology, semantics and pragmatics as well with reference to the word order which differs from one language to another and in return, it influences our view towards understanding the world around us. For instance, the Arabic language which is characterized by the VSO order, which stands for verb, subject and object; whereas, the English language is widely known by the SVO order. So, each language structure influences its speakers' view of the world.

Furthermore, it is widely known that languages vary from one another at different levels, which result in differences between people's way of perceiving the reality and interpreting the events. As Kramsch (1998) points out that people do not understand each other and having different languages since *"they do not agree on the meaning and the concepts underlying the words"* (p.55). In other words, although the human's brain possesses universals as Chomsky refers to "Universal Grammar and Language Acquisition", the way people process their environment differs among them.

Similarly, Gumpers and Levinson (1996) confirm that the structure of a given language that people use influences their way of thinking, behave in a specific manner and perceive the world in a specific way as well .Thus, using different languages results in having different

realities in return *"[…] the essential idea of linguistic relativity, the idea that culture, through language, affects the way we think, especially perhaps our classification of the experienced world"*. (p.01). Sharing the same view with the above idea, that is cited by Trudgill,

> *[…] a speaker's native language sets up a series of categories which act as a kind of a grid through which he perceives the world, and which constrain the way in which he categorizes and conceptualizes different phenomena.* (1984. p.25)

In short, as it has been proved by many scholars that language is the verbal expression of a given culture, and that there is an intricate relationship between language and culture which results in different ways of speaking that people use to express their opinions and attitudes towards the others who interpret these forms according to their cultural norms.

2.1.4 The Scope of the Research

This research falls within the scope of semiotics which has been developed by the Swiss linguist and father of modern linguistics Ferdinand De Saussure (1857-1913) who has brought this discipline into the academic studies in his book entitled 'Course in General Linguistics'(1916). This field is concerned with the study of meaning making. In fact, meaning is not transmitted to us but rather we actively create it according to a complex interplay of codes or conventions amongst us of which we are normally unaware. Accordingly, De Saussure believe that language is a system of signification or sign where this latter is the union between the form , the sound image or what is labeled by De Saussure as the "signifier" and he concept , the semantic image or what is called as "signified".

Therefore, our study focuses on meaning which is created by the use of nicknames and their significance and connotations to the relevant users. Thus, the nickname can refer to the signifier while the nickname bearer refers to the signified. The relationship between them is of a cultural convention. In this regard; Eco (1977) declares that *"every cultural entity becomes a semiotic sign"*. (p.89), in the sense that nicknames are cultural conventions that are interpreted in a way that depict the values, norms of the culture using them.

Since language is a complex concept, countless definitions have been proposed by different researchers each according to his field of study. These definitions can agree to a great extent on the point that language is foremost a tool used for communication that is to convey thoughts, ideas, opinions, speech acts which are interpreted differently by different people according to their cultural norms.

Human's language involves various types of speech; some of them are accepted by society; while, others are considered as inappropriate that should be banned. Among the unaccepted forms of speeches there are "hate and offensive speeches''. They are frequent phenomena which are widely uttered by people in different situations to accomplish different purposes. One of the well-known forms of hate speech, there is taboo language in general and insult and name calling in particular, which are the main concern in this research work.

2.1.5 Hate Speech

The term "hate speech" is a cluster which consists of two words 'hate' and 'speech'. The former is an emotional concept which refers to any sense of extreme dislike, disgust or intense hostility towards an individual or group of people targeted; while, the later refers to any expression that conveys ideas, thoughts, opinions about others. It can take any form; either verbally or non- verbally, and it can be both through different means of communication like internet, radio, television, etc.

Despite the frequent use of what is called 'hate speech' there is no universal definition of it since it is a vague concept that includes many aspects .Thus**,** it can refer to any expression that denigrates an individual or group of people on the account of that individual or groups' characteristics including**;** race , religion , gender , nationality, disability, etc .So , it targets the individual's and social aspects that shape their identity   .It can be expressed through body movement, facial expressions , and mainly through words .

The concept ''hate speech'' has been defined by Spertus (1997) as an *''abusive messages, hostile messages or flames''*(p.100) .Thus, it is restricted to messages which are offensive or abusive that include flames such as rants, sarcasm, and squalid phrases that are used as medium to attack and offend others for various reasons such as jealousy, hatred etc. likewise, Sood et al. (2012) view, this phenomenon as *''insults, profanity and user posts that*

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are characterized by malicious intent '' (p.115).This definition implies that ''hate speech '' takes the form of insult or any silly, bad or virulent post.

Razavi et al. (2010) define the concept as ''*offensive language''.* Similarly, Xiang et al. (2012) view it as *''vulgar language and profanity-related offensive content''.* So, it is all about indecent or wounding language that targets the others. However, Burnap and Williams (2014) specifically refer to it as *''bothering language, characterized by an us-them dichotomy in racist communication''* (p.65). This means that 'hate speech' is any language that may discriminates people on the basis of race.

According to the Council of Europe, Committee of Ministers Recommendation no. *(97,20),* the term "hate speech" shall be understood as covering all forms of expressions which spread, incite, promote or justify racial hatred, xenophobia[20], anti-Semitism or other forms of hatred based on intolerance, including: prejudice expressed through aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin.

According to Cohen-Almagor (2013) hate speech is:

> *A bias-motivated, hostile, malicious speech aimed at a person or a group of people because of some of their actual or perceived innate characteristics. It expresses discriminatory, intimidating, disapproving, antagonistic, and/or prejudicial attitudes toward those characteristics, which include gender, race, religion, ethnicity, colour, national origin, disability, or sexual orientation. Hate speech is aimed to injure, dehumanize, harass, intimidate, debase, degrade, and victimize the targeted groups and to foment insensitivity and brutality against them.* (p.43)

2.1.5.1 Hate Speech and other Related Concepts

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xenophobia : fear and hatred of strangers or foreigners or of anything that is strange or foreign [20]

The concept of hate speech is related to what is called, Free speech, discrimination, Offensive speech, hate crime, Stereotype and defamation.

2.1.5.1.1 Hate Speech vs. Offensive Speech

Both terms Hate Speech[21] and Offensive Speech[22] are used interchangeably to some extent; however, they have different uses and meanings. Each one is used in specific situation. We can say that Offense Speech is a part of hate speech but we can never say that Hate speech is a part of offense speech. In fact, there is a clear distinction between the two concepts .On the one hand, hate speech covers all forms of hatred, insult, and hostility from a particular person, group or may be a whole nation towards others because of certain differences including; religious beliefs, languages, ethnicity/origins/races, gender, disabilities and so on and so forth.

This hatred also exists as a reason for historical conflicts which later inherited directly by the next generation e.g. the increasing levels of hatred in western societies; mainly USA and Europe, against all that is Arabic and Muslim was because of the famous tragedy in 11 September 2001 terrorists' attack by the so called Al-Qaida in New York City which destroyed the twin towers of World Trade Centre . Huge waves of hate speeches rapidly grown up on all kinds of mass media, up till the present days, against the Arabs and Muslims in particular. These speeches consider all Muslims around the world as Jihadists or simply as terrorists.

However, on the other hand, offensive speech refers to all kinds of attacking people who do not share similarities with other targeted category using harmful and negative speeches. It is most of the time built on the bases of negative attitudes but rarely or never ever in an objective way. The offensive speech, most of the time, is delivered by people who has low status than the population being offended .i.e., most of the time offense speech is a weapon of an empty minded people who do not have the ability to express their opinions in an appropriate manner.

Seemingly, this phenomenon exists everywhere specially within non-educated category of people to express their anger and hatred e.g. in Algeria, football fans in the stadiums use offensive speeches and rude expressions towards other teams which, then, unfortunately circulate to insult others on the bases of just a game, which is supposed to unite not to separate them.

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[22] Offensive speechالكلام المهين

To sum up, the two terms 'Hate speech and Offensive speeches' have the same meaning, but there is a slight difference between them, that is, offensive speeches is a part of hate speech, while; hate speech is not a part of offense speech and it targets a whole social group rather than individuals .Both terms express the negative use of language to belittle, underestimate, and hurt peoples' feelings and emotions.

2.1.5.1.2 Free Speech vs. Hate Speech

It is widely agreed and confessed by the governments and the human rights organizations that every member in any society has the right to speak and express his views publically without any obstacles. Indeed, all constitutions -in all countries - have a number of amendments that preserve people's rights of speech. For instance in Algeria, the amendment number No. 48[23] protects people's rights in expressing their thoughts and opinions freely.

However, exaggerating in delivering speeches towards people with the intention of attacking and humiliating them by expressing certain statements about their religion, race, gender becomes hate speech. In other terms, over speaking without respecting red lines/ limit leads to the negative side of speech, herein '*hate speech*' .Hate speech is a form of an abusive and offends language that has a totally negative impact on the society as well as individuals. People nowadays fall in the issue of misconception, that is to say, they now cannot truly understand and distinguish these concepts. In general, freedom of speech is something acknowledged by the Constitution, a constitutional right for all citizens no matter who are they , their religions, gender, etc; while, hate speech, is something forbidden by the Algerian Penal Law[24](c.f., appendix 06) .It leads its doer to the court, and of course, punishment. So, freedom of speech is totally the opposite of hate speech. That is, freedom of speech is accepted; whereas, hate speech is totally refused.

2.1.5.1.3 Hate Speech vs. Discrimination

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[23]Article n°: 48 from the Algerian constitution: Freedoms of expression, association and assembly shall be guaranteed to the citizen.

المادة: حرّيّات التّعبير، وإنشاء الجمعيّات، والاجتماع، مضمونة للمواطن 48

 [24]Article n°297 from 'the Algerian Penal Law.' (cf. Appendix 05)

The term '*discrimination'*, on the one hand**,** refers to the act of unfairly treating of an individual or group of people on the basis of arbitrary reasons, usually on race, religion, nationality, etc. As Allport (1954) states *''discrimination involves denying individuals or groups of people equality of treatment which they may wish''* (p.51). Thus, an individual or a group of people is less favourable than the others. On the other hand, hate speech -as its name indicates (expressing hatred in different forms), can promote and incite discrimination towards an individual or even group of people. Therefore, it can be said that hate speech can take the form of discrimination, and discrimination in turn, is an integral part in the phenomenon of hate speech.

2.1.5.1.4 Hate Speech vs. Hate Crime

The terms ''hate speech ''and ''hate crime'' are sometimes used interchangeably, as they are both symptoms of prejudice and intolerance**;** yet, they are different to some extent.

Hate crime refers to criminal offences where the criminal or the perpetrator targets the victim based on his/her characteristics which are to be the bias motivation of the crime. In other words, what motivates the offender to commit the crime is who the victim is or what the victim appears to be. As the Association of Chief Police Officers (ACPO) and the Crown Prosecution Service (CPS) (2007) state that ''*hate crimes' are where the perpetrator's hostility or prejudice against an identifiable group of people is a factor in determining who is victimized''.* Thus, these biased factors are race, religion, nationality, gender, etc.

In the hate crime, two elements are included to be called after .These two elements are Criminal Base Offence and Bias Motive to commit it; while, hate speech cannot be called a hate crime because it lacks what is called criminal base offence. Hence, hate speech –which refers to any expression that attacks the others based on specific aspects -can be an indicator of a bias motivation -and be introduced as evidence as it is uttered before or during or even after the commission of the crime. Therefore, the racist hate speech may form the evidence of hate crime.

2.1.5.1.5 Stereotypes and Hate Speech

Currently, hate speech and/or (nick) naming is built on negative assumptions towards people. The widely circulated idea about people in a negative way has a strong impact to increase the existence of hatred, prejudice and hostility even between the members of the

same family. A stereotype[25] is defined according to Merriam Webster online dictionary[26] as ''*an often unfair and untrue belief that many people have about all people or things with a particular characteristic*'' or "*to believe unfairly that all people or things with a particular characteristic are the same .It's not fair to stereotype a whole group of people based on one person you don't like.*" Accordingly, the beliefs which are circulated amongst people usually are unfair and untrue due to the overgeneralisations of a particular characteristic on either individuals or on a group of people.

2.1.5.1.6 Hate Speech vs. Defamation

Hate speech expresses hatred towards individuals or groups on the basis of the attributes that characterise them. In contrast, defamation refers to a malicious or false statements expressed in some ways with the intention of harming or discredit someone's reputation, social status and honour as well. As *Prosser, Torts* 756 (3d ed. 1964) advocate "*Defamation is an invasion of the interest in reputation and good name, by communication to others which tends to diminish the esteem in which the plaintiff is held, or to excite adverse feelings or opinions against him* ''.Also, it is defined by law[27] as

> *For defamation will be responsible he who, about another person with a determined or obvious identity, with the intention of harming his honour and reputation, before a third person states or spreads false facts that are harmful to his honour and reputation, and knows or was obliged and can know that they are untrue.*

In the same vein, Odger[28] states:

> *No man may disparage or destroy the reputation of another. Every man has a right to have his good name maintained unimpaired. This is an absolute right and good against the entire world. Words which produce, in any given case, appreciable injury to the reputation of another are called defamatory, and defamatory words if false are actionable* (p.78).

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[25]A **stereotype** is a mistaken idea or belief many people have about a thing or group that is based upon how they look on the outside, which may be untrue or only partly true. **Stereotyping** people is a type of prejudice because what is on the outside is a small part of who a person is.

[26]http://www.learnersdictionary.com/definition/stereotype . 15/02/2019

 Article 8 paragraph 1 of the Law on Civil Liability for Insult and Defamation.   [27]

 George Odger (1813–4 March 1877) was a pioneer British trade unionist and radical politician. [28]

If the defamation is spoken, it is called ''*slander*'', but when it is written, it is called "*libel*".

What distinguishes hate speech from defamation is that hate speech aims at degrading or humiliating the individual for specific attributes that may perceived as socially accepted and quite normal including; religion, race, gender, etc, that is to say, his/her respect is injured. Differently couched, hate speech takes the form of an expression that attacks him/her, as regards his inherent nature. In addition to that, it does not defame a person as an individual, but rather as a member of specific group to which s/he belongs and with which s/he shares specific characteristics such as a Muslim within islamic group; whereas, defamation is a calamity due to the harm it causes to the victim such as**:** defaming someone as being a thief or dishonest.

2.1.6 Forms of Hate Speech

Hate speech can appear in many forms; yet, our concern in the current research work is taboo language with reference to its categories and more precisely name calling or nicknaming and/or insult.

2.1.6.1 Taboo Language as a Linguistic Concept

The word "taboo" is originally a Tongan word which comes from the Polynesian language of the Island of the Tonga *"tabu"*. The term "taboo" was firstly defined in 1777 by Captain James Cook who borrowed it and introduced it into the English language .It means "sacred prohibition, disallowed or forbidden." In this sense, Brown (1939) says that:

> *...*I*n the language of Polynesia the word means simply „to forbid", forbidden", and can be applied to any sort of prohibition. A rule of etiquette, an order issued by a chief, an injunction to children not to meddle with the possessions of their elders, May all be expressed by the use of the word taboo...(p.50) (*Quoted in Keith Allan and Kate Burridge, *2006,02*).

In view of that, taboo words are regarded as forbidden or prohibited words to be uttered .In the same line of thought, Trudgill (2000) points out:

> *Taboo can be characterized as being concerned with behaviour which is believed to be supernaturally forbidden, or regarded as immoral or improper; it deals with behaviour which is prohibited or inhibited in an apparently irrational manner. In language, taboo is associated with things which are not said, and in particular with words and expressions which are not used. In practice, of course, this simply means that there are inhibitions about the normal use of items of this kind.* (p.18)

Actually, it is worth claiming that taboo words exist in all languages; taking the form of a behaviour or a speech .However, some taboo topics are perceived as being forbidden and unacceptable in one culture as they may be beneficial and acceptable in another one .Thus, it has to do with some cultural norms .In this regard, Trudgill (2000) states that *"The type of word that is tabooed in a particular language will be a good reflection of at least part of the system" (p18).* This view is also shared by Anderson (1990) who clearly points out that taboo differs between different cultures. For instance, in northern Australia in some tribes; it is forbidden to utter a dead man's name since it is taboo (Anderson, 1990).Besides, Allan and Burridge (2006) believe that since all society–members share the same cultural norms and principles; they may share the same taboo words as well. In this sense, they state the following statement:

> *…to an outsider, many prohibitions are perplexing and seem silly-but they are among the common values that link the people of a community together. What one group values, another scorns. Shared taboos are therefore a sign of social cohesion.* (p.9)

While quite the opposite, Wardhaugh (2010) believes that taboo terms are universal as he advocates in the following statement:

> *Each social group is different from every other in how it constraints linguistic behaviour in this way, but constrain it in some such way it certainly does. Perhaps one linguistic universal is that no social group uses language quite uninhibitedly.* (p.236)

Furthermore, (ibid) explains that taboo words are prohibited, standing on the fact that they cause shame and embarrassment to people. As he states:

> *Taboo is the prohibition or avoidance in any society of behaviours believed to be harmful to its members in that it would cause them anxiety, embarrassment, or shame.*(ibid)

Moreover, language is regarded as a tool in order to perform various functions; among them is interpersonal function (as mentioned by Roman Jacobson). Thus, people use it for the purpose of expressing their feelings and emotions namely; happiness, joy, surprise, anger and frustration. Therefore, taboo words are used to express the abovementioned feelings that, in turn, may have a positive or negative impact on the others.

From this standpoints , we can understand that although taboo terms often seen negative for the others since they attack and harm them; they may have positive functions because these word are used aiming at achieving certain social outcomes among group of people such as: telling jokes , humour , and breaking rules among its members just for the sake of promoting and reinforcing the social cohesion and intensify the relationship among them .Besides ,taboo words may be uttered in order to avoid physical fight and instead relieve the inner anger towards the others.

2.1.6.2 Categories of Taboo Language

Both Montagu (2001) and Jay (1996) have distinguished different categories of taboo words including; obscenity, profanity, vulgarity, insult and name-calling, which are to be explained below each in details as follow.

2.1.6.2.1Obscenity

Obscenity refers to words or expressions which are offensive, repulsive and indecent because they are pointed to be sexual in nature. As Montagu (2001) states that obscenity refers to *"a form of swearing that make use for indecent words and phrases"*. He adds "*words or expressions which characterize sex- differentiating anatomy or sexual and excretory functions in a crude way" (p.105);* while, Jay (1996) views it as *''unprotected speech'' (p.14)*. The law of obscenity was put to protect listeners from harmful language as he states *"while the notion of taboo restricts or inhibits what speakers say, obscenity functions to protect listeners from harmful language".* (ibid)

2.1.6.2.2 Profanity

It refers to a word , expression or gesture which is considered as socially rude , offensive and unacceptable because it shows disrespect towards religion; yet, it is not intended to attack religion as Jay (*ibid :10*) confirms *'To be profane means to be secular or to be ignorant or intolerant of the guidelines of a particular religious order, but profanity is not a direct attack on the church or religion ''*.Similarly , Bastistella (2005) advocates that profanity *'' involves the coarse use of what is taken to be sacred''*(p.38). In this vain , Jay (1992) provides an example of this category and says *''an example of profanity would be a word or phrase which seeks not to denigrate God, religion or holy affairs but would be based more on ignorance of or indifference to these matters''*(p.4).

2.1.6.2.3 Vulgarity

One of the categories of language which is regarded as being non standard, uneducated, unsophisticated and impolite as well sometimes it is referred to by ''Street Language '' In this regard, Jay states *''vulgarisms reflect the crudeness of street language ''.*. He adds (ibid) *"some communities may produce more vulgarities than others, depending on prevailing social, intellectual, and economic conditions and values operating in the community"*. This point of view reveals that the degree of vulgarity varies among societies depending on their cultural norms and principles.

2.1.6.2.4 Insult

It is regarded as another form of attacking an individual or group of people verbally. In this sense, Jay (1992) states that *''these words are spoken to harm the other person by the word alone ''*.Then, he confirms that *"such words are spoken with intent to harm, demean, or denigrate the listener"* (1996: 22).

Referring to another point of view, Fielder (2007) points out that *''an insult as a* means *thing someone says to hurt another person's feelings. People may use insults because they are angry, jealous, or have low self-esteem''* (p.05). In the same line of thought, Jay (1996) believes that:

> *Insults may denote the physical, mental, or psychological qualities of*
> *the target and are commonly heard on the school playground…*

insults function to hurt the person directly through the particular word or phrase .(p.22)

In a nutshell, all that we can understand from the aforesaid quotations is that many factors mainly the psychological ones may lead the speaker to utter theses words for the purpose of harming people.

2.1.6.2.5 Name Calling and Bullying

We all communicate, but the communication process between people differs from one to another**.** Some communicate to achieve better understanding with their listeners; however, others communicate to achieve ill desired messages. The latter is called hate speech, which is not a new phenomenon but it dates back for long centuries ago. It differs in the form but the purpose of attacking others remains the same. More precisely, name calling which is a form of bullying towards other people when someone uses nicknames; most of the time, negative names to address others. These names are chosen according to addressee's gender, physical appearance, nationality, region, skin, and religion.

In the recent days, hate speeches in general and name calling more precisely are increasing, and of course, it covers all domains of peoples' lives**.** Unfoundedly, Kids are abused at schools; women are abused in streets, adult are mistreated in the work place, and most people are discriminated in the social media. Broadly speaking, the issue of hatred exists everywhere, and affected everyone at anytime.

It is a common occurrence that people in addition to their real names; they may be given other names (nicknames) as forms of identifications that are related to their appearance, personality, or something they have done. Most nicknames can contribute to both positive and negative views of self and others, and are often inappropriate (De Klerk & Bosch 1996, p. 526). These names are often humorous that may be desirable for the addressee as they may not. Thus, name calling and bullying are other categories of taboo language .They are forms of verbal harassment. Thus, according to Merriam-Webster online dictionary, name calling is defined as: *the use of offensive names especially to win an argument or to induce rejection or condemnation (as of a person or project) without objective consideration of the facts.*

Accordingly, name calling is used for addressing people with nicknames which are totally refused by the addressee sine it has a negative impact on their feelings. The name caller is here a subjective one who uses these negative names to win a debate.

On the one hand, name calling may be used in various situations with the intent of joking, making fun among individuals or group of people to foster and reinforce the feeling of belonging and to establish a social hierarchy among them. On the other hand, when name calling aims at attacking, degrading and humiliating the other; it becomes bullying. So, what set**s** apart name calling from bullying is the intention of harming the listener, as Craig and Pepler (2003) define bullying "*as harmful physical, verbal, or relational aggression used intentionally to assert dominance*".(p.100)

Moreover, according to Crozier and Dimmock (1999); name calling or nicknames are viewed as ambiguous social event since they are used to achieve various positive or negative goals among individuals. Their structure is suited to the context in which it is used. Therefore; they divided nicknames into two categories which are to be explained in the following section in much more details.

2.1.6.2.5.1 Nicknames with Positive Intentions

The speaker often coins and uses a sort of nicknames to positively address the listener with the intention of expressing affection and endearment like honey, sweaty, dear ,etc . This view is supported by Crozier (2002) who confirms that positive emotional attitude is to be expressed through using these nicknames.

Positive nicknames are referential expression used among people who know each other such as**:** friends, colleagues, teammates or even siblings .Their usage is of a positive intention as creating a sense of belonging among, breaking the rules, indicating social hierarchy or solidarity and relationship (Alford, 1988, p. 82–85).

According to De Klerk and Bosch (1997), positive nicknames are semantically transparent, that is to say, they do not have any implied or hidden meanings because they do not aim at offending the addressee. As a result; they are used freely among people who make the addressee satisfied and accept this nickname.

2.1.6.2.5.2 Nicknames with Negative Intentions

Nicknames are considered as one of the different types of address terms that can be used to identify, refer or call people. They tend to serve specific purposes. they signal the degree of formality between the speaker and the hearer. Accordingly, De Klerk and Bosch claim that *"nicknames are indicative of the attitude that the speaker has towards the* bearer*"* (ibid). Hence, nicknames with negative communicative intent come into being to express negative attitudes or lack of respect towards the addressee.

Some address terms or nicknames imply hidden insult and are forms of verbal harassment. Thus, they are usually used instead of physical aggression .That makes the issue more debatable, as Hughlings (1958) *"the use of verbal insults is better than the use of physical assaults".* (p.55). Therefore, it should be noted that in this case; theses name calling or nicknames are used to offend the hearer instead of attacking him physically.

2.2 Section Two: The Analysis of Hate Speech and Name Calling from Different Perspectives

This section endeavours to scrutinize this issue from different perspectives including; Islamic, pragmatic and sociolinguistic (gender).

2.2.1 Hate Speech from the Islamic Point of View

Islam is not just a religion, but a system of life; whenever Muslims lost their way, they will surely find it either through the Holy Quran's Chapters or by the Prophet Mohamed's (PBUH) Sira[29] (السيرة النبوية). In this century and before, many issues have raised among them; hate speech and name calling from a purely Islamic view**.** Islam teaches Muslims to be straight men and women by following its Prophet Mohamed and of course the Holy book. This religion unifies people from different origins, races, gender, etc. In fact, Islam has strictly forbidden calling people by names, rude or offensive names. Many verses in the Holy Quran have completely rejected this bad practice not only towards Muslims but also non Muslims. In verse 11 of Surat (chapter) Al-Hujarat of the Holy Quran, (49) it is said:

Sirat Rasul Allah (*Messengers' Life*), or just Al-sra are the traditional Muslim biographies of Muhammad from [29] which, in addition to the Quran and trustable Hadiths, most historical information about his life and the early period of Islam is derived

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ وَمَن لَّمْ يَتُبْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴿١١﴾

O you who believe! No people shall ridicule other people, for they may be better than they. Nor shall any women ridicule other women, for they may be better than they. Nor shall you slander one another, nor shall you insult one another with names. Evil is the return to wickedness after having attained faith. Whoever does not repent— these are the wrong doers.(11)

In this verse, Islam is the unique religion that forbids hate speech in general, and name calling in specific. In Islam, calling someone with negative nicknames, like of animals', their shapes, skins, origins, social classes or anything else, is considered as a bad practice, which results in punishment from Allah to its doers which are the acts of evil. In Islam, Allah and his Prophet Mohamed (PBUH), on the one hand, preserve peace and unity amongst people and other people (non Muslims).On the other hand, it considers peoples' psychological side which are feelings and emotions .In fact, Hurting others with bad words leave pain and results hatred between them. Islam as a religion calls for peace, unity, tolerance and collaboration between people; as the verse 13 of Surat (chapter) Al-Hujaraat of the Holy Quran (49:13) confirms:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

. O people! We created you from a male and a female, and made you races and tribes, that you may know one another. The best among you

in the sight of Allah is the most righteous. Allah is All-Knowing, Well-Experienced. (13) [30]

This verse refers that Allah creates humanity with different genders, skins, languages and countless differences, and of course, Islam is meant for all humanity, not only Arabs**.** Indeed, Islam calls for peace between different people from different nations and origins. They are created to make relationships amongst them, not to create problems and conflicts, by insulting and spreading hatred and negative feeling amongst them. No one can claim that **s/**he has a good position than others have, but everything is measured by closeness to Allah. It is up to faith to Allah, Allah knows and we do not know. Moreover, in *prophet's Sira*, It was narrated from Abu Hurairah that Mohamed (PBUH) once said:

> *It was narrated from Abu Hurairah that: The Messenger of Allah [SAW] said: "The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people's lives and wealth are safe."*

أَخْبَرَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ عَجْلاَنَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ " الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ " .

As Islam calls for peace, there are too many verses and Hadith by our Prophet to show that. In fact, Islam has organized relationships among people very well. As in this aforesaid Hadith, the good Muslim is the one whom other people are safe from" tongue"   i.e. his speeches and "hand" i.e. his behaviour wherein insulting other is totally forbidden and cost the doer heavy sins from Allah. Also Allah calls for kindness in speech as states in Chapter Two Al Baqarah (2)

"وقولوا للناس حسنا " (82)

"And speak to people kindly" (2:83)

2.2.2 Hate Speech from a Pragmatic Perspective

People use language as a communicative tool to convey messages and pass on opinions to the others around the world .These messages are expressed in forms of utterances

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https://www.clearquran.com/049.html   Free translation of the holy Quran website access date **24-07-2018**[30]

which include words that have literal and implied meanings as well. In order to better understand the meaning expressed, we have to take into consideration whoever produces the utterance; the listener who is in charge of interpreting this utterance and the context where the utterance is put forwards. The latter includes four main aspects namely; when, where, to whom and under which circumstances the utterance is uttered. Theses perspectives play a great role in interpreting the hidden or the implied meaning the speaker intends to say. Thus, the abovementioned aspects from the speaker intended meaning to the listener's interpretation to the situation where the utterance occurs are the core main notions in the broad field of enquiry known as pragmatics.

Pragmatics, as a field of linguistics, has been broadly defined by many scholars as the study of language use in a given context. According to C.W Morris (1901–1979)**,** pragmatics is *"the study of the relation between signs and their interpreters".*   Overtly, pragmatics studies the linguistic expression which communicates something to someone who is, in return, in charge of interpreting it. In the same line of thought, Yule (1996 *.p.4*) defines pragmatics as *"the study of the relationships between linguistic forms and the users of those forms."* (p. 04).

Moreover, according to Crystal (1987); pragmatics is defined as**:**

> *the study of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction and the effects their use of language has on other participants in the act of communication* (p.301)

Correspondingly, pragmatics refers to the language the speakers use to convey to the hearer in a social context where the communication is taking place. Similarly, Thomas (1995**)** defines pragmatics as *"meaning in interaction*" (p.22); which means the language users i.e., the speaker and the listener who both use language to convey meaning that is influenced by different contexts where the interaction occurs.

Furthermore, pragmatics has been defined by Stalnaker (1972) as *"the study of linguistic acts and the contexts in which they are performed"* (p.383). Leech (1983) also confirms the same idea and states that pragmatics is *"the study of meaning in relation to speech situations"* (p.06) .The aforesaid quotations reveals that pragmatics is concerned with the study of a linguistic expression that carries a meaning produced in a given speech situation

or a context that includes time, place and the language users .Thus, Stalnaker and Leech associate the meaning with the place where it is communicated. So, pragmatics is the study of context based meaning.

Additionally, Yule (1996) provides four (4) definitions of the term pragmatics where he says that:

> *Pragmatics is the study of speaker meaning …, the study of contextual meaning…, the study of how more gets communicated that what is said…, the study of expression of relative distance.* (p.03)

As the quotation clearly demonstrates, pragmatics is concerned with the analysis of what the speaker intend to say by his utterance rather than what the words literally denote .It is directed to the hearer who is in charge of interpreting it relying mainly on the context where the utterance is produce in accordance with who is talking, where, when, with whom and under which circumstances that influence the utterance. For Yule, pragmatics is mainly associated with the implied or hidden meaning expressed by the speaker as opposed to the literal meaning that the utterance carries .So**,** it deals with the notion of implicature[31] and how the listener can interpret it in a correct way. In defining the term of pragmatics, Yule also goes to insist on the how close the listener is from the speaker .This distance influences what is said and what is not.

As it has been proved by many scholars, pragmatics deals with context based meaning. So, it relies mainly on the context where the utterance is produced. In fact, the study of the nature of context dates back to the linguistic school of thought known as London school which was developed by Malinowski, J.R. Firth and M.A.K Halliday in the second half of the 20th century.

In fact, Malinowski (1935) was the first who referred to the notion of context of situation by defining language as a "mode of action" and "social behaviour" which *is* tied to the social situation in which language is used. Then, J.R. Firth attempts to study the contextual theory of meaning where he carries on his teacher's work (Malinowski) and develops a new type of context known as the linguistic context which he considers as the base of any linguistic enterprise. In this vein, he (1957) argues that *"normal linguistic behaviour as*

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[31] Implicature is what is suggested in an utterance even though it is not explicitly expressed nor entailed by it

a whole is meaning effort, directed towards the maintenance of appropriate patterns of life" (p.223). Then, he adds *"you shall know the word from the company it keeps". (ibid).* Thus, any utterance is produced in a situation where meaning is tied to that context.

2.2.2.1 Types of Context

In point of fact, there are several types of context but the well-known types are as follow:

2.2.2.1.1The Linguistic Context

It is often called the co-text. It refers to a set of words that occur in an utterance where they form the linguistic environment that influences the meaning of words composing it. For instance , the occurrence of the word "goal" in a linguistic context along with series of words like life, success, ambition, aim**.** Then**,** it means objective; however, when it occurs with words like match, player .Then, it means score.

2.2.2.1.2The Situational Context

It refers to a situation (time and place) where the utterance is produced. In order to better interpret the speaker's intended meaning, it is important to identify the situational context where the speaker utter**s** his utterance .For example the word "drink" on a library shelve is different from its meaning on the door of a canteen. So, our understanding of words or expressions is much more tied to the situational context particularly in terms of the time and place being referred to in the expressions.

2.2.2.1.3 The Cultural Context

It includes religion, belief, values that control the speaker's behaviour. For instance, when the speaker utters the word "Holy Book" which permits different interpretations according to the cultural background of the speaker. Hence, if the speaker is a Muslim. Then, he means the "Holy Quran", but if he is Christian, he means the "bible.

2.2.2.2 John Austin's Model

John Austin[32] acknowledged that language is a means for performing actions that means meaning is directly associated with the utterance spoken and intended by its users, and not the

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John Langshaw Austin was a British philosopher of language (1911-1960)[32]

meaning of words, expression in utterance when studying users' intentions. We are studying how s/he uses words either in spoken or written form. For Austin, when a speaker delivers an utterance, s/he performs a "Speech Act" .For instance, sentencing, informing, demanding, questioning. This implies that whenever one talks, he uses linguistic forms as well as functions of these forms.

For example:

Speech act	Form	Function
May I use your phone for a moment, Please	Interrogative	Request
Did you attend the lecture?	Interrogative	Question
Leave the room!	Imperative	Command
I lost the opportunity	Declarative	Information

Table 2.1 the Linguistic Forms and Functions of Speech Acts

The above table shows the linguistic form and its function, that is to say, not all forms have the same function. Every form / structure has its function. In the first example in the table, the sentence is interrogative and its functions as a request. These forms are considered to be *"Direct Speech Acts".*

2.2.2.2.1 Indirect Speech Act

The indirect speech act is a statement which is used to perform an action such as request, permission, or apology other than its direct implication. Any indirect speech act takes three forms namely locutionary, illocutionary and perlocutionary Acts.

2.2.2.2.1.1 Locutionary, Illocutionary and Perlocutionary Acts

Austin (1962) states that when an individual makes an utterance with specific meaning using specific expressions that includes sounds which together form words and sentence; he performs a "*Locutionary Act*".

Then*,* the *Illocutionary Act* is what is intended to be said to the hearer .In other words, what the speaker intends to say by performing the locutionary act to accomplish certain implicit conventions. For instance: command, inform, greeting The illocutionary act may denote insults, assaults or nasty comments that the speaker aims to say which results some effects on the hearer .These effects are associated with the utterance.

However, *Perlocutionary Act* is the effect that happens to the hearer. In other words, what the speaker tends to do by performing the illocutionary act .The perlocutionary act serves an interactional purpose which aims at having an effect on the hearer, that is, what the utterance causes to the hearer .It refers to the causal relationship between the illocutionary and the perlocutionary acts of the utterance. Here, the speaker does not explicitly states the intended meanings of his utterance, but it is the hearer task to analyze, interpret the utterance and understand the real meaning. For instance: when the speaker performs the locutionary act of saying: "you are foolish"; s/he performs the illocutionary act of insulting the hearer, which in return, results in what we call the perlocutionary act that offends the hearer and makes him feel angry.

2.2.2.3 Searle's Speech Acts

Searle[33] (1976) further gives forms/ types of acts that are performed in speaking. They are:

- *Representative Act* – describing events, process, states; also assertions, claims, reports, suggestion, etc. A newspaper report such as "the army plane has crashed at Boufarik will be considered as performing a representative act.
- *Declarative Act* – pronouncing, sentencing, christening, such as the judge in the court when he says *"you are free"*
- *Directive Acts* – commanding, requesting, pleading, inviting, e.g. *please, would you close the door!*
- *Expressive Acts* – greeting, scolding, condoling, appreciating, congratulating, apologizing, e.g. *I wish you a happy new year.*
- *Commissive Acts* – betting, challenging, promising, threatening, offering, vowing, warning e.g. *I promise I will do all my best to help you.*

John Rogers Searle (July 31, 1932-) is a Professor of Philosophy at the University of California[33]

Here we can clearly see that these acts correspond Austin's illocutionary act – the act that expresses the speaker's intention. That is to say, what the speaker intends to say to his listener.

2.2.2.4 Politeness Theory

As pragmatics is defined as the study of the speaker's intended meaning in the utterance, that is, people communicate different intended meanings more than the literal meaning of words and expressions taking into their account the context of communication. One of the most important issues of pragmatics is the *Politeness Theory*.

For Brown and Levinson (1987) *"politeness can be defined as showing awareness and consideration of another persons' face"* (p.80). Accordingly, politeness is a condition for better communication with one another; just to achieve a mutual understanding as well as respect. The word face in the aforesaid quotation does not refer to as a literal meaning face; however, it refers to peoples' emotions that no one likes to be touched and hurt or underestimated. So, politeness as a broad word means to know how to talk, listen and react in the act of communication in tactful and modest manner with people.

In Speech Act Theory, there are many concepts about peoples' conversations; face which refers to one public self-image, one's reputation, feeling and value. As it is acknowledged, everyone has positive and negative faces but never only one face. As a result, there are two different acts performed that are: Face-threatening act that is used to *threaten* someone's self-image-negatively and Face-saving act which is used to reduce and lessen the possibility to *threat* someone's self-image –*positive* as being the opposite of Face-threatening act.

More to the point, *negative face* is the need of being independent and totally free from the imposition of others, e.g. *go out!* This example refers to an impolite speech towards a listener; where the speaker implies that he has the authority and power over the listener. Besides, *positive face* is the need to be a part and connected to a group with the same rank and position, e. G. *I don't want to impose but I thought if possible we could go to cinema in the weekend*. This example is completely free from the threat as well as imposition; the addressor and the addressee have the same social rank or position.

2.2.3 Hate Speech from a Gender Perspective

In the second half of the twentieth century, gender studies emerged as being the most controversial phenomenon among linguists. In fact, 1975 witnessed the birth of gender studies that was pioneered by Robin Lakoff whose article '*Language and Woman's Place'*. She traces the gender-issue definitively on the map of linguistic variation research.

2.2.3.1Gender Differences in Speaking

Since language is regarded as a tool of communication that varies according to gender, Peter Tradgill observed that male's language varies from female's language. In other terms, man and woman interact differently when using language in different settings**,** either at school, at home, or in streets. Because males and females interact differently in the way they speak and write, it seems obvious that they do not converse similarly .This signifies that they have different linguistic behaviours at different levels whether in terms of word choice, pronunciation or the construction of sentences.

In terms of speech, women are more likely to speak in proper way unlike men as Coates *(2004)* states that *"Women are more polite, indirect and collaborative in conversation, while men are more impolite, direct and competitive on the other hand, which reveals that men pursue a style of interaction based on power, while women pursue a style based on solidarity and support".* (p.126)

According to Jay (2000) who notes that *"women are expected to control over their thoughts, while men are free to exhibit hostile and aggressive speech habits".* (p.181) This clearly emphases that women do not use taboo words or offensive language as men do. They use super-polite forms such as euphemism[34] .This view is confirmed by Coates (2003:15) who says that "Women don't use off-color or indelicate expressions; women are *the expert at euphemism*". (p.15)

Furthermore, women tend to use linguistic expressions which are mainly polite ,and are more hesitant to use insult terms in public .While men have more freedom to use taboo language, women have always been expected and trained to talk in a prestigious way (Bakhtiar, 2011*:* 15). In this respect, Labov (1966), Levine and Crockett (1966), also Trudgil

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 Euphemism: a polite word or an expression used as an alternative strategy to soften the unpleasant [34] expressions.

(1972) have proved that men use more slang expressions than women do, and according to Wenjing (2012) "*women pay more attention to language elegance. Thus, they don't use abusive words in speaking*". (p.16-17)

Additionally, Jay (2000) goes on to confirm that men use curse words more than women do. He states that "*men curse more often than women; men use a larger vocabulary of curse words than do women; and men use more offensive curse words than do women*". (p.166) .Thus, according to Jay, men are more likely to use curse words and offensive language unlike women who prefer to use an elegant language which is far from any abusive terms.

However, taboo words and vulgar language can be used by both genders, yet in different settings. Women talk in free way and insult and use taboo terms in a company of their own sex (Coates, 2004, p.97). That is, when they assist alone without the participation of men. But in mixed conversations, they are more likely to behave as a prestigious way .They use the vulgar language to reinforce the connection between each other. However, men use offensive language for their feeling of being free and to maintain their social status in the society as being the powerful in comparison to women.

Moreover, from a biological point of view, Dooling believes that men use taboo expressions because they are victims of biology. He argues that the brain has two structures: one is high; while, the other is low. The higher structure or what is called "cerebral cortex" that is responsible for producing the normal language; whereas, the lower structure preserves the bad language. Thus, he justifies that men use vulgar terms standing on the fact that they use the lower structure of the brain more than women do. (1996.p 11)

2.2.4 Conclusion

Throughout this chapter, we tried to study the problem of hate speech, more specifically name calling and/or nicknaming and insults from different scholars' views, referring to different theories and approaches such the Sapir-Whorf Hypothesis, Austin's Speech Act dimensions, etc .We tried also to mention the different related concepts with what is called hate speech.

Furthermore, we tried to shed the light on the issue of taboo language via referring to its different categories; namely profanity, obscenity, vulgar language, insulting, name calling.

The latter may have different intensions as to attack or offend the others, as it may break the rules between people to strengthen the social relationship between them. Also, it may be used as an alternative strategy to avoid physical aggression.

To sum up, this chapter ends up by analysing the present issue of name calling and insulting from different perspectives including; pragmatic, religious and gender points of views .The former deals with the analysis of name calling and insulting at different levels of speech act namely; loucutionary , illocutionary and perlocutionary acts .The second tests the issue from religious perspectives as regards to diverse verses from Quran ;while, the third tackles it from gender perspectives to determine which gender insults more.

In the next chapter, we will focus on the practical side of the research, in which we will discuss the methodology followed to conduct this research referring to our participants and tools of data collection brought into play to obtain valid data which are to be analysed in order to explain the phenomena of hate speech and nicknaming in Tiaret speech community.

Chapter Three: Data Collection Procedures, Findings and Discussion

3.1 Introduction

Throughout the previous chapter, we tried to review the literature by providing an insight about the phenomena of hate and offensive speeches. Besides, we have identified various related concepts and different categories of taboo lexicon. Then we have shed the light on some theories including the Sapir-Whorf hypothesis, Austin's speech acts classification, and (im)politeness strategies. Finally we have examined the issue from different sights namely religion, pragmatics and sociolinguistics (gender).

However, the current chapter is rather practical. It explains the functional framework of the research .It attempts to describe the research methodology, procedures, population, and instruments of data collection. Finally it gives an analysis and interpretation of the main results.

3.2 Methodology

Every scientific research must follow certain procedures to have reliable and valid data. Thus, relying only on one single method is not sufficient enough to confirm the accuracy of data and having a better understanding of the research problem. For this reason, the methodology used in conducting such enquiry is based on mixed methods. That is a combination of both quantitative and qualitative methods. In the light of this idea, Creswell and Clark *(2011)* define mix method as:

> *As a method, it focuses on collecting, analyzing, and mixing both quantitative and qualitative data in a single study or series of studies. Its central premise is that the use of quantitative and qualitative approaches, in combination, provides a better understanding of research problems than either approach alone (p.12).*

The quantitative method refers to "a formal, objective, systematic process which uses numerical data to obtain information about the world" (Burns and Grove cited in Cormack, 1991,p.140), it is based on a questionnaire survey method; while, the qualitative one places emphasis upon exploring and understanding .It helps the researcher to have a clear picture about the issue under investigation in its natural setting. It is based on the observer's paradox.

This has been confirmed by Denzin and Lincoln (1994) who report that:

> *Qualitative research is a multi-method in focus, involving an interpretive, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret phenomena in terms of the meanings people bring them.* (p.2)

The data obtained from this method take the form of explanations, stories, events in which the analysis of their results is considered as being difficult to control and organize in comparison to the quantitative method. Therefore, the researchers should provide a clear and inclusive picture about the phenomenon under investigation putting aside any subjective judgments in order to have reliable results by the end.

3.3 Target Population (Description of the Department of English at Tiaret)

Since our investigation considers the MA English language students at ibn-Khaldun university as its case of study, we shall first give a brief overview of the circumstances of creating the section of English at Tiaret. It was established only in few years ago, exactly in 2012, under the leadership of Dr Ammar BENABED to be independent from 'Abdel hamid Ibn Badis' University of Mostaghanem. In 2019, the Department of English has been in development regardless the obstacles that both teachers and students find themselves in. Currently, there are two different MA specialties; linguistics and didactics in addition to three BA grades. The number of students who are subscribed in our department exceeds one thousand (1000) students from different regions in Tiaret as well as from other neighbouring wilayas. Due to the differences at the level of regions that are in this department at various levels, we found ourselves so motivated to conduct such research.

3.4 Population Sampling

Due to the huge number of students of English at Ibn Khaldoun University we were obliged to choose a level that can be managed as a subset of the whole population that is MA students, which is supposed to be representative of the target population so that; results are to be over-generalised by the end. In fact, this research has followed a probability sampling which is based on a random selection, in whereby every element in the population is given an equal chance to be selected. The aim behind following this sample is to reduce bias and ensure objectivity and reliability. Therefore, for the present case study, 150 master students

have been randomly selected from both first and second year regardless their specialty, age, gender or even their educational level .According to the head of the English section, there are 452 master students of both specialties as it is clearly displayed in the table underneath;

	Department of English	
Master	First year	343
Level	Second year	109
Total number of MA students		452

Table 3.1 MA students of English at Ibn Khaldoun University (2018/2019)

3.5 Students' Hometowns

As it is clearly acknowledged, most -if not all- university students belong to different regions and origins, since our investigation is on students at Ibn khaldoun university of Tiaret most students are from different towns in the boundaries of Tiaret, including Sougueur, Dahmouni, Bouchakif, Oued-lili, Rahouia, Ain-Dheb, Frenda, Mahdia, Mellako and other regions in Tissmsilt and their neighbouring areas.

3.6 Research Instruments

From a purely methodological point view, research instruments used in any investigation are not based on a random selection. Several factors are considered while daring to conduct any study namely time, which is a paramount element in settling on how to approach a certain phenomenon and subject of the research. So, research instruments and time are the only parameters that determine the kind of good tools of accurate data collection. Therefore, in the current research, it is based on an observer's paradox and a detailed questionnaire.

Since any investigation in sociolinguistics can never be done without the researcher's observation regarding the use of language by speakers in a given speech community, it was found very useful and of a paramount importance to include the observer's paradox as a research instrument in order to have a better understanding of the phenomena of hate speech and nicknaming in TSC.

The observer's paradox is a situation whereby the researcher collects data about the speakers' linguistic behaviour, trying not to inform them, since whenever the informants are aware that they are observed, they certainly would change their linguistic behaviour and adopt a formal and pleasant speech .The term 'observer's paradox' has been coined by the father of sociolinguistics Labov who has identified its aim (1972). as "*the aim of linguistic research in the community must be to find out how people talk when they are not being systematically observed; yet we can only obtain this data by systematic observation*"(p.209).

After deciding on the research tools to be used in collecting data, it is worth noticing that the reliability of the instruments for obtaining valid data cannot prove its accuracy without testing and verifying then applying them.

3.7 Piloting Stage

It is one of the crucial stages in any research .It refers to the process of pre-testing the research instrument such as the questionnaire before designing the final version .It attempts to increase the feasibility, reliability and the validity of the research instrument . Its purpose is to identify unclear and vague items in the questionnaire, to detect possible flaws in measurement procedures including instructions and time limits. In this vein, Weir and Roberts (1993) states its function as to "*identify ambiguities, other problems in wording, and inappropriate items, and provide sample data to clarify any problems in the proposed methods of analysis prior to the collection of data in the study proper*". (p.139)

Before designing the final version of the questionnaire, we have decided to conduct a piloting study via handing 25 copies to some teachers, colleagues and students with the purpose of checking the wording of the questions whether they are adequate in terms of clarity. Hence, based on their comments, some items were reformulated and /o amended and others were totally removed. Since the first draft includes various open ended question, we have turned the respondents' answers into multiple choices questions to facilitate the task for the target population. As a result, the piloting study was found very useful in helping us to redesign the questionnaire with more opinions and clear items.

3.8 The Observer's Paradox (Observation Phase)

In conducting a sociolinguistic research, different methods of data collection can be used including observation, recording without informing people that they are being observed or recorded for the purpose of obtaining honest answers that explain the phenomenon under investigation.

The first research instrument used in our research to collect data is the observer's paradox which is based on a natural observation which has been found useful in carrying out such research .Thus, Milroy and Gordon (2003) state that *"observation can be an enormously fruitful method for sociolinguistic analysis"*(p.71). The objective behind using this method is that it gives a better understanding of the incidents of hate speech and name calling as it offers a crucial insight into the sociolinguistic dynamic of the community.

3.9 Description of the questionnaire

The questionnaire is the most common instrument for collecting data in most researches. It involves a set of written items with different format. This tool has been used because it covers a large number of informants, it is standardised and easy to be analysed since it provides the researcher with numerical data.

The questionnaire is designed for 150 master students of both specialties and levels. It is made up of 44 close-ended questions where the respondents are required to answer by "yes" or "no" or either ticking the appropriate box from set of existing choices, presented in a clear and simple language which make it apparent to them to answer directly without any vague words and/or expressions These questions are classified under five sections which are to be explained in details.

Section 1: it is devoted for personal information. It attempts to gather personal information about the participants. It involves six (6) questions including sex, age , level , hometown , origin and spoken languages or language varieties .

Section 2: it endeavours to identify the respondents' attitudes towards the issue of nicknaming. It is composed of 15 items with yes/no questions, multiple choices and likert scales.

Section 3: It attempts to identify the participants 'way and manner of name calling. It involves 5 items with several set of choices and even a table to fill in.

Section 4: is devoted for causes and aims of hate and offensive speeches. It contains 10 items where the respondents answer b yes/no or selecting answers from set of choices.

Section 5: seeks to recognise the impacts of hate and offensive speeches. It includes 8 items in a form of '*YES/NO*' and multiple choices.

3.10 The Analysis of the Observer's Paradox

Since we are members of TSC and we are acquainted with our sample population that is students of English at Ibn Khaldoun University, it has been easy for us to clearly observe the existence of the phenomena of hate speech and nick naming, identify the reasons, and the aim behind the raise of such issues which take place in TSC in general and Ibn Khaldoun University in particular.

In fact, master student of the English language are more likely to use nicknames to address their friends and others. It has been observed that they use disparaging nicknames to humiliate and/or belittle the listener based on one of his/her attributes like origin especially for those who come from rural areas. This reveals how outsiders feel within their classmates. Furthermore, it has been also noticed that positive nicknames are used to promote social cohesion and harmony amongst friends and signal membership in a social group. The nickname user can use different forms as the shortened form of the original name, others to describe the listener's behaviour such as: خباش , /khabeʃ/ (hard worker).

To sum up, to exclude any predicted subjective judgment, it has been obviously seen that people come up with hate speech and nicknames to achieve certain purposes towards the others as they build their labels on the bases of the targeted characteristics.

For better clarification, the images (cf., appendix 6) and the following table best illustrate our observation about how people are being nicknamed:

common *negative* (***harmful /destructive / disruptive***) nicknames	common *positive* (***harmless /constructive / undisruptive***) nicknames
• **Dark skinned** كحلوشة /kʌħlʊːʃa/, Nigro/nɪgrʊ/, زرق /zrʌg/ and زيتونة/zɪtuːnʌ/ • **Disabilities/Handicaped** عقون/wər/,(3)عور /jəb/,(3)ﻌﺎﻳﺐ/m'əwək/, معوق(3)guːn/ • **Physical appearance** بيتيتا/pɪtɪtʌ/, بوراس/buːrʌs / بوفا/buːfʌ/, بالومة /bʌlɒma/, Midget /mɪdʒət /, Tomba /tɔːmbʌ/, Palm /palm/,رطل /rtʌl/, Big head, /bɪg hed/ , طويلة/twɪlʌ/ • **Animals** Donkey/dʌnkɪ/, Monkey /mʌnkɪ/ and Cow /kaʊ/ • **Behaviour** خباش/(5)khʌbæch/ شيات/ʃi tʌ /, حركي /ħʌrkɪ/, مغندف /m'gendef/, قل /qɔːl/,3or uːbɪ/ (3) 3robi / • **Comedian** رجلاوي/redʒlæwɪ/ • **Things/Food** بلوطة /balɔta/ 'hotdog' مرقازا /mə(r)gæzæ/ قرناع/gɔrnʌ3/	• **Beauty** Chaba /ʃæbʌ/, Papicha /pʌpɪʃʌ/, Artist /ˈaːtɪst/ Bogos/bɔgɔs/, LBayda /lˈbaɪdʌ/ مينوشة /mɪn uːʃʌ/ • **Leadership** رجلا /rɔdʒlʌ/, Arghaz /ə(r)gez/ فحل /fħʌl/, The Boss /ðəˈbɒs/, زعيم /zaɪm/ • **Behaviour** ناس ملاح /nes/, قافزا /qʌfzʌ/, عاقلا)(3)kəl/, /mlæħ/ • **Cleverness** Smart /smaːt/, Genius /dʒiːnɪəs/, قراي /qʌr aɪ / • **Endearment** My Angel /maɪ eɪndʒl/, My Eyes /maɪ aɪz/ Sweety /swɪtɪ/ • **Animals** Cat /kæt/, Butterfly /ˈbʌtəflaɪ /, Ghazel /gʌzel/, Lion /laɪən / and Lioness / laɪənes/ • **Shortening form of my name** Dady/dʌdɪ/ , kadi /kʌdɪ/ • **celebrity** Ronaldo /rɔnʌldə/

Table3.2 Common Nicknames used by the speakers in TSC and Students at the University

The aforementioned examples in table 3.2 were perceived by the researchers as being the most common intentional nicknames that are used in the speech of the co participants in TSC to address people positively or negatively.

3.11 Graphical Presentation of the Collected Data

In this section we shall display the collected data into tables, bar graphs and pie charts for the purpose to analyse and come up with interpretation of results.

3.11.1 Personal Information

Like all instruments in any research, the first section deals with the background information on the participants. Indeed, our questionnaire consists of few questions and/or statements about important information about them: including sex, age, level, specialty, origin, etc.
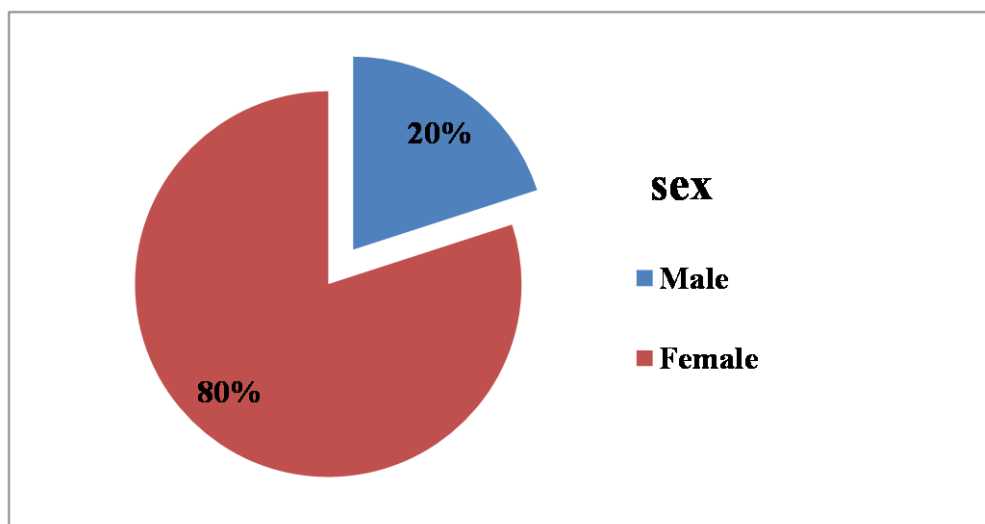
Item01: Sex

Graph 3.1 Participant's Sex

Graph 3.1 represents participant's sex. Male represents 30 (10%) and females represent 90% (120 respondents) from the whole participants. In general, female's number outnumbers males and this imbalanced division is due to the females interests in studying languages more than males who are more likely attracted, as a general stereotypical assumption , in studying scientific subject matters.

Item 02: Age
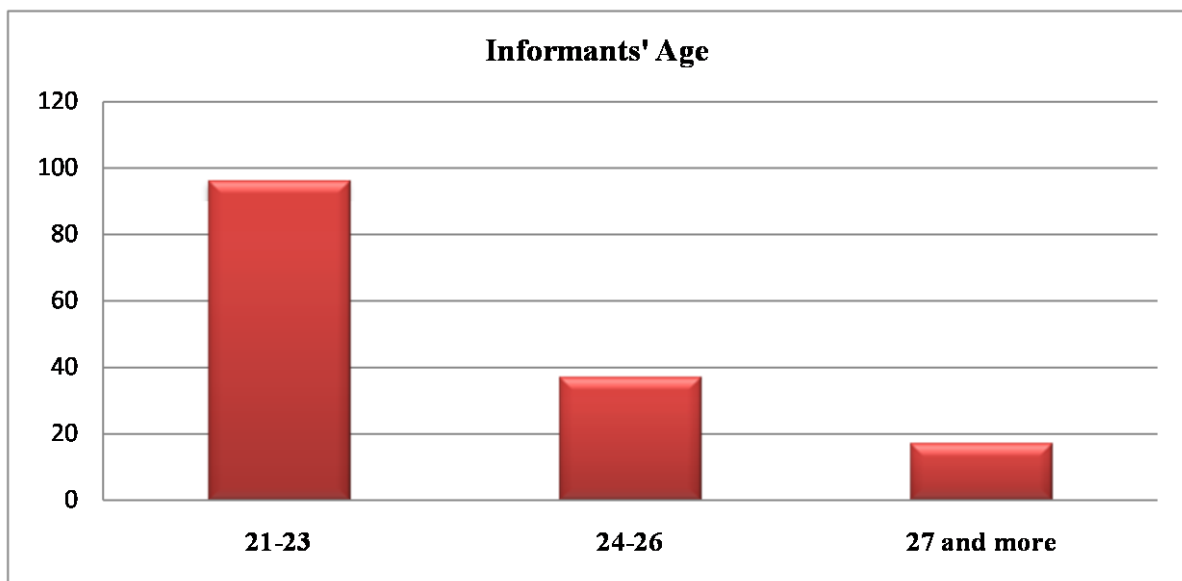
Graph 3.2 Informants' Age

The graph 3.2 shows participants' age. It is divided into three age ranges. Between the age groups of 21-23 years that represents 64% (96 respondents), 24-26 years that represents 25% (37 respondents) and the last category represents (17) respondents aged more than 27 years old which are estimates to be 11%.

From the percentages we can notice different ages of our respondents. Those who are aged more than 27 years old are students or may be in-service middle or secondary teachers who are preparing their MA degree in addition to their BA degree since they hold BA degree in the classical system.

Item 03: Level of Education
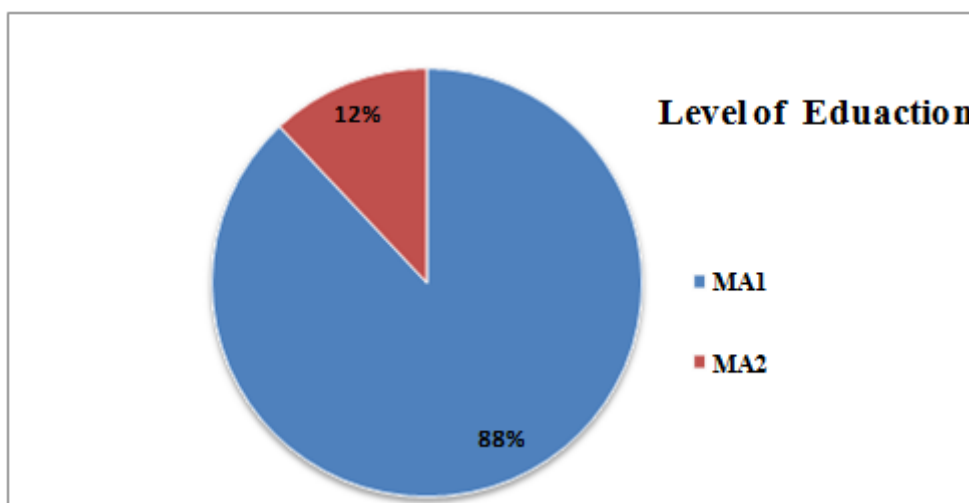
Graph 3.3 Participants' Levels of Education

The graph 3.3 displays participants' level in numbers and in percentages. MA 1 students are about 132 students (88%) while the other MA2 are 18 participants (12%). This unequal number is due to the presence of MA1 in their classes and the absence of MA2 for being occupied in preparing their dissertations. In addition to the strike that takes place during the distribution of the survey worsens everything.

Item 04: Speciality
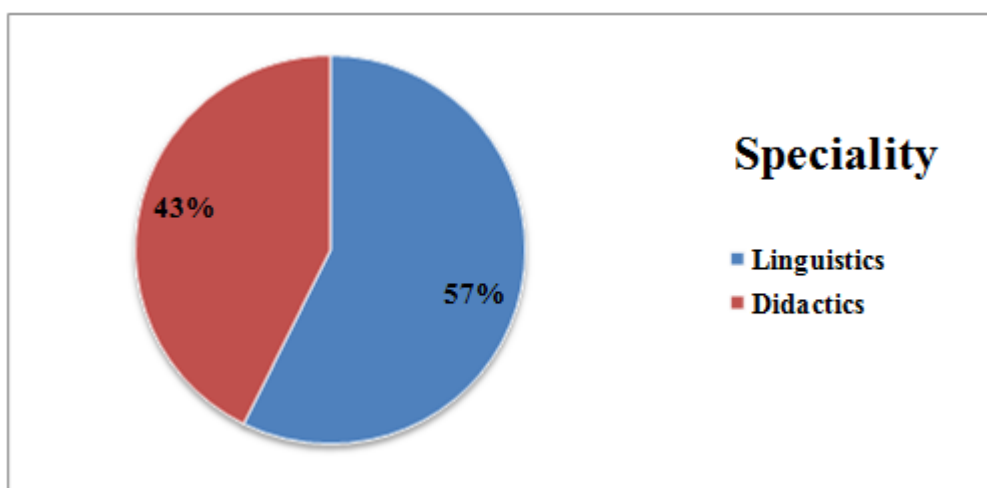
Graph 3.4 Participants' Specialty

According to the graph 3.4, the students belong to two specialties; linguistics and didactics. Linguistic students present 86 students in (57%) i.e., more than didactics students

who present 43% (64 students). The unequal number of the participants may be in turn to the fact that most didactic students were on strike.

Item05: Hometown
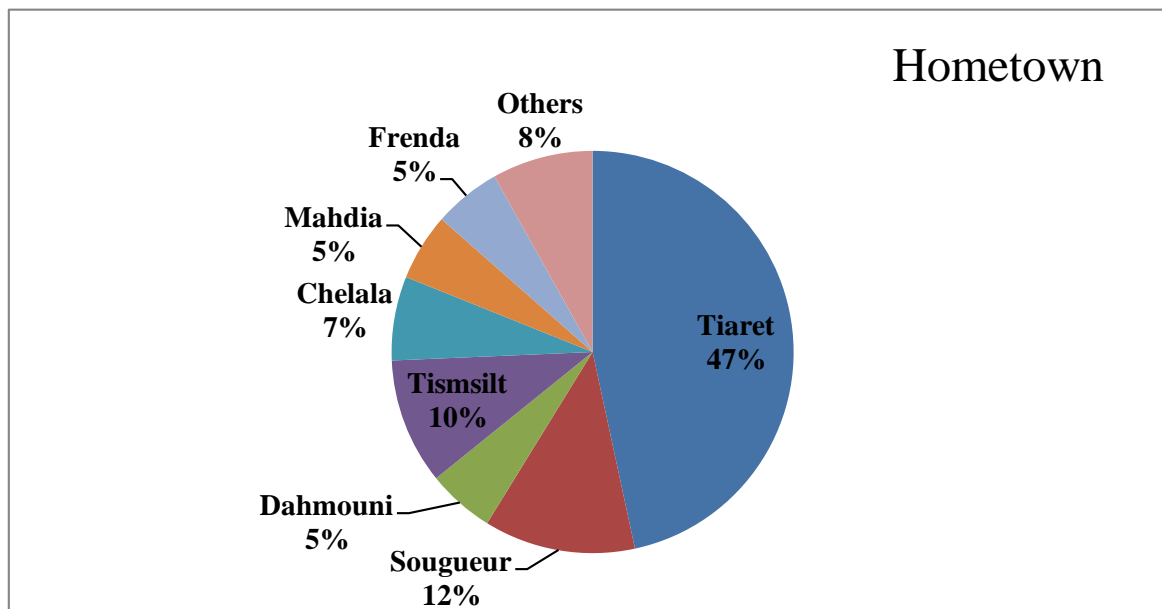
Graph 3.5 Participants' Hometown

Participant's hometown is important to conduct this research. And in the graph 3.5 one can notice that participants from Tiaret city centre are more than the other regions with a number of 69 participants presented in 47% that equates nearly in the half of participants. The previous rate is followed by 18 respondents i.e., of about 12% from Sougueur. Next, Chelal is presented to be the third by 15% of participants in about 15 informants. After that, Mahdia, Frenda and Dahamouni are presented by 5 % each, as an equal number which is 8 participants each. Finally, the rest of them are from different regions out from Tiaret including; Oran. Aflou/Laghouat and Relizane. They present 12 i.e., 8 % from the whole participants. From the aforesaid statistics one can deduce that there is diversity between the students of English at Tiaret University at the level of hometown. Since Tiaret always welcomes its guests warmly.

Item 6: Origin
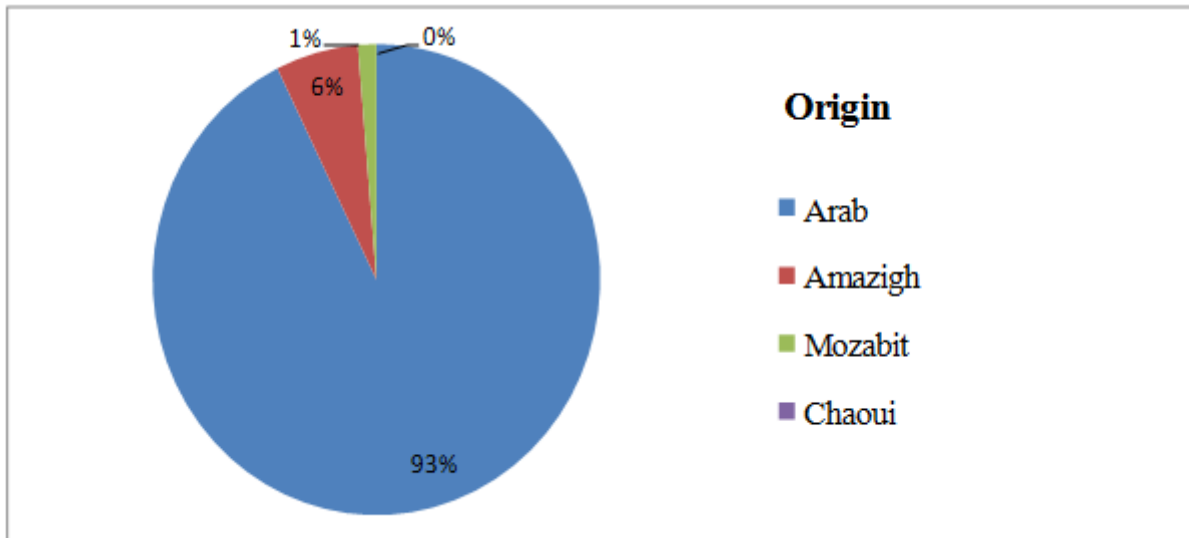
Graph 3.6 Participant's Origin

Obviously, our participants belong to different origins according to graph 3.6 including; Arabs, Amazigh, Mozabit and Chaoui. Arabs are presented by 139 participants in about 93%, Amazigh are presented as the second position in about 9 students in about 6% and then Mozabit who they are presented by 2 students i.e., 1 % from the whole population. Within MA students the vast majority are Arab since the region of Tiaret is dwelled by arabs and then fewer of them are Amazigh and Mozabit due mainly to historical and economical. They are unequally distributed.

Item 7: Spoken Languages and Varieties

Languages varieties Spoken	Number	Percentages
MSA	100	67%
ADA	150	100%
French	100	67%
Amazigh	15	10%
English	150	100%

Table 3.3 Respondents' Linguistic Competence

In Tiaret speech community, there are several spoken language varieties. Students speak many varieties in their daily life. According to table 3.2 First, 67% of participants (100

students) opt for MSA, ADA which is spoken by the whole informants in Tiaret by 100% . Then, the French language which is estimates 67% in a number expected to be 100 students. Next, English represents 100% since all participants are English language students. Finally, Tamazight language variety speakers which are about 15 students who master this variety i.e., of about 10 %.

As far as one can tell our participants use different language varieties. The English language takes the lion's share as it is the most spoken variety along with ADA variety as the former represent the language of their specialty while the latter represents their mother tongue and it is spoken in both formal and informal setting . Then MSA and French are equally spoken by participants. Eventually, only 15 participants speak Berber variety from the whole population. Thus, one can claim that there are Arab Students who master a Berber variety due to many reasons which might be that they are originally or used to live in Tizi Ouzou and Bejaia or they are considered as half Berbers if they were born for a Berber mother and / or father.

3.11.2 Attitudes towards (Nick) naming

This part endeavours to question participants in order to know their reactions and feelings about their personal names and nicknames

Item 01: Do you like your personal name? a. if yes, why? b. if no, why not?

Choices			Number	Percentages
YES	**144** **96%**	Nice	59	38%
		Rare	15	10%
		Parent Choice	43	28%
		Religious Meaning	29	19%
		Foreign Name	2	1%
NO	**06** **4%**	Old fashioned	4	2%
		Frequent Name	1	1%
		Long Name	1	1%
		Meaningless	0	0%

Table3.4 Participants' views on their personal names

The table 3.4 reveals the participants' attitudes towards their personal names. It explicitly seen, 114 of them like their names including; 59 (38%) who perceive their names as being *'nice'*, 15 (10%) of them believe that their names are *'rare'* and unique, 43 (28%) argue that their names are parents' choice, and 29(19%) see that their names have religious meaning, such as Allah's names, names mentioned in Holy Quran, prophets' wives or/ and daughters' or prophets'/ messengers' names. Besides, 2(1%) participants admit that their names are foreign. Whereas, 6 participants (4%) do not have one. Moreover 4 respondents (2%) see their names as being old fashioned simply because they are named on their grandparents. Furthermore, 2 of them (2%) consider that their names are frequent and long names. At long last, none of them thinks his names as being meaningless. Broadly speaking, the personal names of our sample vary between preference and refusal. The majority of them have a positive attitude towards their names simply for the reason that names have positive connotations.

Item 02: Do you have a nickname?
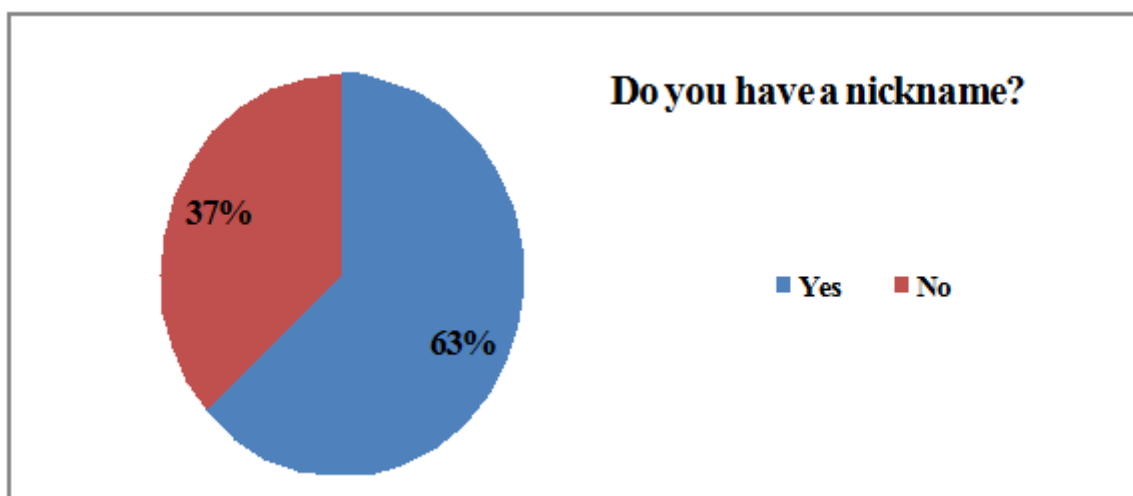
Graph 3.7 Nickname possession

The statistical data in the graph 3.7 above shows the participants possession of nicknames. It reveals that 95 (63%) of them have nicknames; however, 55(37%) do not.

Referring to the answers in the graph, it is worth mentioning that nicknaming practices exist amongst our population. This phenomenon is not only restricted to in

university between classmates but also run in every area including homes. In fact, nicknames are given by either parent to their children since birth or by people in their daily life to their friends and classmates as a sign of identification and address. Most of nicknames are in between holders' desires and dislikes whom they have little or no control upon such designation. In addition to that, some nicknames might be imposed upon students based on a number of personal attributes, such as; region, gender, etc.

Item 03: Do you like your nicknames?

       a.   *If yes because it is.....*

       b.   *If no because.......*

Choices			Number	Percentages
YES	**100** **(66%)**	Nice	12	8%
		Easy to pronounce	17	11%
		Make me special	34	23%
		Describe my behaviour	9	6%
		Shortened form of my name	8	5%
		I have it since childhood	14	9%
NO	**50** **(34%)**	I prefer my personal name	15	10%
		I consider it as an offense	18	12%
		People know my original name	7	5%
		It is not suitable for me	10	7%
		Funny	6	4%

Table 3.5 Participants' Preference or Repugnance to Nicknames

While asking this question to our sample of population, we try to evaluate their attitudes towards their nicknames. Table 3.5 illustrates that 100 (66%) of them like their nicknames; while, 50 (34%) of them reject that. Therefore, this preference fell into six (6) categories including; 12(8%) who believe that their nicknames are '*nice'*, 17(11%) assert that they are easy to pronounce such as: *'Fifi /fɪfɪ/, 'Mimi' / mɪmɪ /* etc.

In the same line of thought, 34 (23%) feel that they are special with their nicknames. This might be due to the fact that they have a special way of dressing or physical appearance. For instance, a person who has a beard is nicknamed: *'بولحيه' /bʊlaħya/ (bearded);''بقرة /bəgrah/ (cow)* (means fat and /or obese*)*. In the same vein, 9 (6%) of whom advocates that their nicknames reflect their behaviour such as: hyperactive person or someone who always severe/angry is named as: 'Russian or Chaoui' i.e. stubborn .Moreover, 8 (5%) of respondents state that their nicknames are just abbreviated and/or shortened form**s** of their personal names such as: in '**Abbelkader**' (Kadi) /kʌdɪ / or 'Abdelhak' (ħʌkʊ), etc. Last but not least, the rest of the respondents 14 (9%) have nicknames since their childhood up till now such as: '*Balouta*', /bʌlɔtʌ/ (بلوطه)

On the contrary, in regard to students who do not like their nicknames; 15(10%) responses are between the realms of '*I prefer my personal name*' such as**:** Mohamed /mʊhʌmed/ because it is our Prophets' name. Furthermore, the second category of about 18(12%) who perceive their nicknames as offensive since they might belittle, humiliate or underestimate them. Also, the third category 7(5%) of the informants believe that their names are suitable for them. Besides, 10 (7%) of them entirely refuse to be called by nicknames; while, 6 students report that they strongly dislike their nicknames arguing they are funny. This may be explained that they are named on comedians or on things. For example: as in our Participants suggestion; *Dakyous /dʌqjʊ:s/ Makyous /mʌqjʊ:S/, Rejlawi /rədjlæwɪ/* (for comedians).

Item 04: Are you...
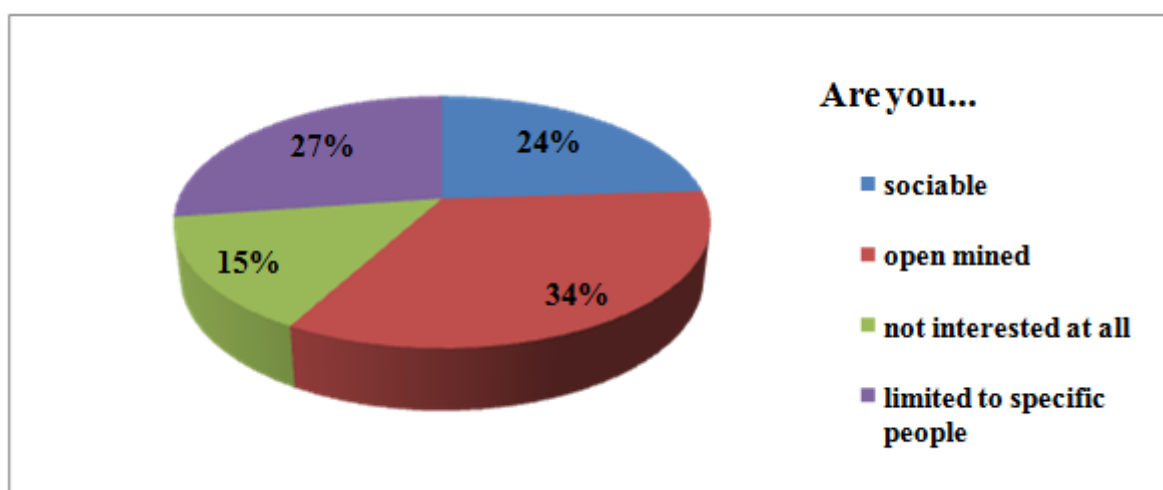
Graph 3.8 people's Social Affability

As far as this question is concerned and as plainly pointed out in graph 3.8 it has been noticed that 51(34%) of our respondents are '*open minded*', 41(27%) are limited to specific people, 36(24%) are sociable and 22(15%) are indifferent and have no interest to establish relations. From these provided data, one can deduce that few participants are not interested in relationship with others that is why they may hate being called by neither positive nor negative nicknames; while, others in over a half of the sample are sociable and open minded. They may accept being called by nicknames whether they are positive or negative. The reset participants are limited to few close friends who may welcome nicknames.

Item05: Does your name reflect your personality features?

         a.   *If yes , because...*

         b.   *If no, because…*

Choices			**Number**	**Percentages**
Yes	**104 69%**	/	104	69%
NO	**46 31%**	Old fashioned	26	10%
		Named on someone bad	4	3%
		Named on star	1	1%
		Does not reflect my behaviour	15	17%

Table 3.6 name's Reflection on Personality

Table 3.6 is intended to exhibit the name's reflection on personality. In this question , 104 (69%) of the informants regard their names as being a reflection mirror of their personality features; while, 46 (31%) of them refute that fact due to certain arguments namely; old fashioned name as selected by 26 (10%) participants. Also, 4 (3%) of whom admit that they are named on someone bad in terms of his/her behaviour. Moreover, 15 (17%) of them argue that their names do not reflect their behaviour, yet just one informant is named on a celebrity.

Accordingly, to the majority of the respondents believe that their names' reflection on personality that is to say names have an impact upon the self-conception of a person because of the inherent connotations that the name might bring**,** as a message to, his/her holder. Differently couched, these names are important reflections of and offer important insights into the relevant people's norms, values and make up parts of their identity such as generosity,

braveness, honesty, beauty, etc. In contrast, some names are somehow old that do not go well with modernity which make them shy for instance, old names Khadra,/khʌdrah/ Barkahom /bʌrkəhɔm/, Zahom /zəhɔm/ , L'khamsa /l'khʌmsʌ / etc.

To some respondents, names are associated with bad people such: Rai singers, who mostly have a bad reputation in our society; whereas, others advocate that their names do not reflect their personality aspects at all .This may be turned to the fact that they behave in a completely different form from that his name conveys such as: someone whose name is KARIM but he is *tight fisted* or AMINA but she is a *deceiver*.

Item 06: Have you ever been bullied by someone? *If yes? How? Verbally or physically?*

Choices/			
Yes	**110 (73%)**	**Manner**	**Number/ percentages**
		Verbally	**70 (64%)**
		Physically	**40 (36%)**
NO	**40 (27%)**	/	
The Total		**150**	**100%**

Table 3.7 Participants' Verbal and Physical Bullying

As it is demonstrated in table 3.7, over 93(64%) of our sample population have been subjected to verbal bullying in which 57(36%) of them have been bullied physically; whereas, 40(27%) of them do not.

In analysing the above mentioned data, we can figure out that the issue of bullying is an everlasting problem which is widely spread in our speech community in which the majority of our participants have been exposed to such phenomenon either in a form of verbal or physical assaults, threat, insults, etc. Actually, bullying aims at harming, degrading and humiliating the addressee intentionally. It can occur in any context in which the informants interact with one another either at university or via internet (social media). To be specific, it seems that females are the most categories being subjected to bullying everywhere; at

university, in street, on social media, etc. On the contrary, males are the least category being aggressively attacked/ insulted by others.

Item 07: when you get angry, what is your reaction?
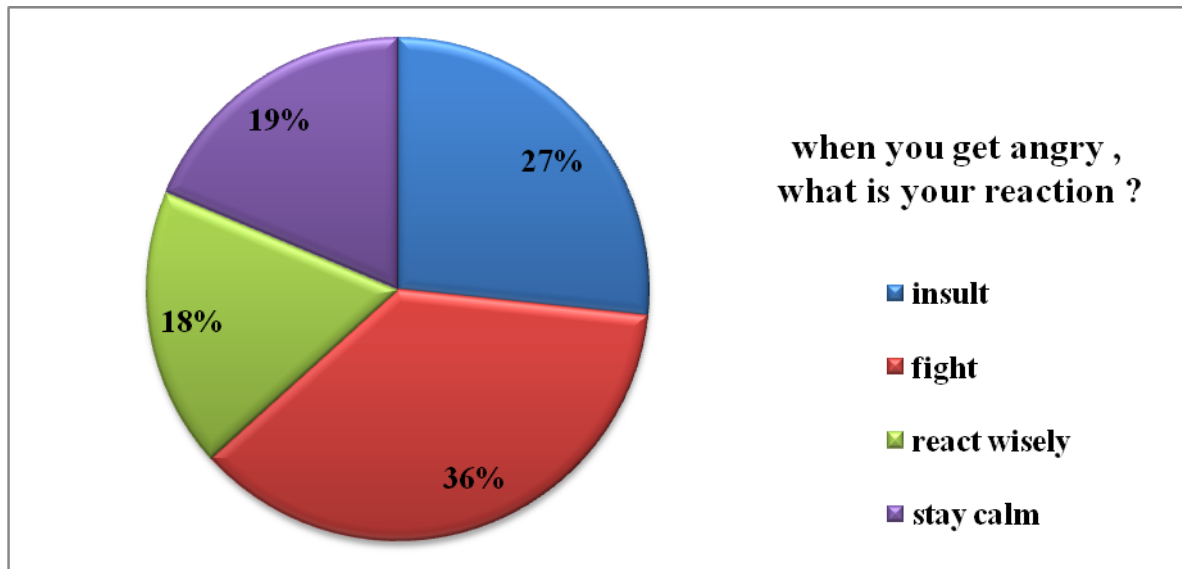
Graph 3.9 Respondents' Angrily Reactions

Having a closer look at the data on graph 3.9, we can see in the state of anger that 54 (37%) of the respondents react physically by fight, 40 (27%) of them insult instead of fighting, 28(19%) of them stay calm and just 27(18%) react wisely.

The data above reveal that our respondents reaction in the situation of anger vary between insulting, fighting, reacting wisely and being calm .This can be explained by the fact that the majority of our participants lose their self control when being offended by others. The latter directly results in fighting and producing inappropriate expressions. However, for some; staying calm or reacting wisely are the best solutions in such situations.

Item 08: have you ever been addressed by negative nicknames?

Choices	Number	Percentage
Yes	83	55%
No	67	45%
Total	**150**	**100%**

Table 3.8 Being Addressed by Negative Nicknames

As it is clearly shown in table 3.8, there are 83(55%) of the informants who have been addressed by negative nicknames; while, 67(45%) of them have no negative nicknames.

According to our participants, many of them have been still addressed by nicknames with a negative intention, that is to say, these names are given to them to belittle and underestimate them at many levels including; their physical appearance such as: 'زرافه' */zəra:fah/ (giraffe), Selloum /selʊ:m/ (Ladder),* or at the level of their region of belonging such as, (عروبي) *3'robiya*,/(3)rʊ:bɪ/(Arivist) etc, or according to their skins' colours such as: *Kahlouch/kəħlʊ:ʃ/ , Nigro* /nɪgrʊ/, someone white skinned such as: *Chahma (* شحمه *) /ʃaħma/, Zwawi* /zwæwɪ/ or according to their voice, *Bah (*بح*) /baħ/, Khan (*خن*) /khan/,* etc or at the level of their way of dressing as in: old fashioned or according to their physical disabilities (handicapped) such as: *four eyed, blind, cross eyed* or according to their origins such as: *Arab, Kabyle and Mzabit.*

Item 09: have you ever been addressed by positive nicknames?

Choices	Number	Percentage
Yes	140	93%
No	10	7%
Total	**150**	**100%**

Table 3.9 being Addressed by Positive Nicknames

Table 3.9 shows that the majority of our sample of population represented by 140(93%) have been addressed by positive nicknames; whereas, 10(7%) of them have been addressed by negative ones.

According to the data provided, the majority of participants have nicknames with positive intention. These nicknames might be given by friends, parents, teachers, siblings, or by their neighbours. It describes their good qualities, behaviour, value and skills. For instance, at the level of behaviour such as, *Rojla* /rɔdʒla/ , 'عاقل' /(3)əqel/ (calm) , / 'متربي'mətrabɪ/ *(Metrabi) (polite)*, 'حشام' /ħaʃam/ (shy); at the level of skills /'لمخ' l'mɔkh/ Mokh, 'خباش'/ khabə ʃ/ (Khabach) which are used to refer to (excellent students); some are called by their shortened form of their names, such as, *Abdelrahman (Abdou)* / (3) /abdʊ/; some are called by funny names like : /dʒɔmbɔ/(Jombo).

In general, negative nicknames assigned to people are based on attributes that characterise them either for positive or negative intention. This depends on the holder's character to either accept or refuse that name.

Item 10: Do you think that males and females differ in their use of insults?
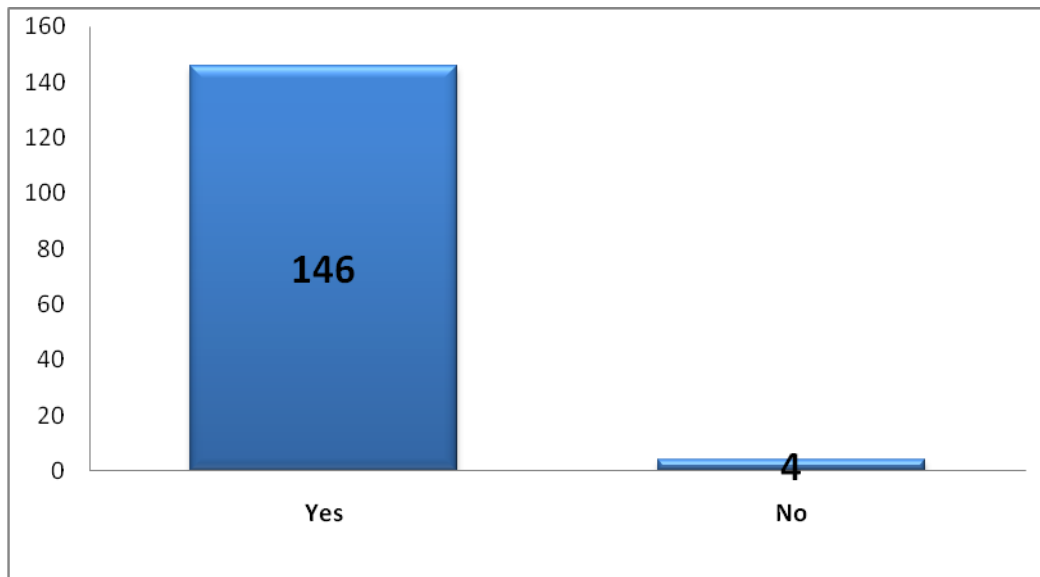
Graph 3.10 Gender Differences in Insulting

Graph 3.10 presents gender differences in insulting .It reveals that the majority of the participants 146(97%) declare that in terms of insulting male and female are different. While only 7(3%) of them disbelieve that.

As far as this question is concerned , on the one hand , our sample population believe that males and females differ in their use of insults .This claim may be in turns to the fact that insults is males' speciality in speaking ;while, females are expected to talk properly and not roughly. However , when insulting , females usually use bad labels , yet, males have the tendency to use offensive and swear words .This fact has been confirmed by Jay (2000) who states that *"men curse more often than women; men use a larger vocabulary of curse words than do women; and men use more offensive curse words than do women".*(p.166).On the other hand , just few informants 7(3%) see that there is no difference .This may be due to the fact that there are some females who use the same swear words when insulting as males do, standing on the fact that they are independent in addition to the socio-cultural factors development that are undergoing our society.

Item11. What is your reaction?

Statement/ question	Trist Sad		Vexed/ uncomfortable		laugh		intervene		No reaction / indifferent	
A. When you are called by *negative nickname*?	63	(42%)	40	(27%)	12	(8%)	33	(22%)	2	(1%)
B. How do you respond to *hatred* in general?	42	(28%)	54	(36%)	0	(0%)	24	(16%)	30	(20%)
C. If someone *is underestimated or hurt* by someone else *verbally* in front you?	29	(19%)	52	(35%)	3	(2%)	56	37%	10	(7%)
D. When you read an *offensive* comment on your Facebook account?	51	(34%)	44	(29%)	11	(8%)	32	(21%)	12	(8%)

Table 3.10 Different Reaction within different Situations

Table 3.10 demonstrates the informants reactions in different situations .For the first situation (A in the table), 63 (42%) feels sad when being called by negative nickname, 40(27%) feel vexed/uncomfortable, 12(8%) of the laugh, 33(22% intervene) and 2(1%) have no reaction in such situation. For the second case (B) 54(36%) feel vexed towards hatred 42(28%) feel sad, 30(20%) have no reaction 24(16%) of them intervene, yet none of them laugh in this situation. For (c), When asking them about their reaction when a person is underestimated hurt verbally in front of them, 56(37%) of them intervene , 52(35%) feel uncomfortable 29(19%) feel sad/trist, 10(7%) remain indifferent and 3(2%) react by laughing. In the last case (D), in reading an offensive comment on personal Facebook account 51(34%)

of our informants respond by feeling sad, 44(29%) feel vexed, 32(21%) intervene 12 (8%) have no reaction; whereas, the rest 11(8%) react by laughing.

From the sample population responses regarding their reactions in the above mentioned four cases, it has been noticed that for the first case that most participants feel sad when they are called by negative nicknames this may result in psychological impact on their self esteem. Others' reactions vary between laughing and feeling indifferent .This means that they do not care about negative nicknames. But for some, intervention is the best solution in such case .This reveals how nervous our participants are regarding nicknaming practices. For the second case, it may be interpreted that our respondent feel sad for hatred and others feel uncomfortable due to its negative impact on students and others in the speech community. Besides, verbal underestimation cannot be supported by our participants, which lead them to intervene. This latter takes the form of verbal insults, threat or physical contact (fight) to fix the problem. Add to that, It is a clear cut that social networking sites is full of such behaviour, that is to say, hate and offensive speeches that appear in comment on personal Facebook accounts ;however, most of our participants feel sad and vexed , while some of them intervene either by blocking or replying in the same way (insult by insult).

Item 10: Do you think that males and females differ in their use of insults?
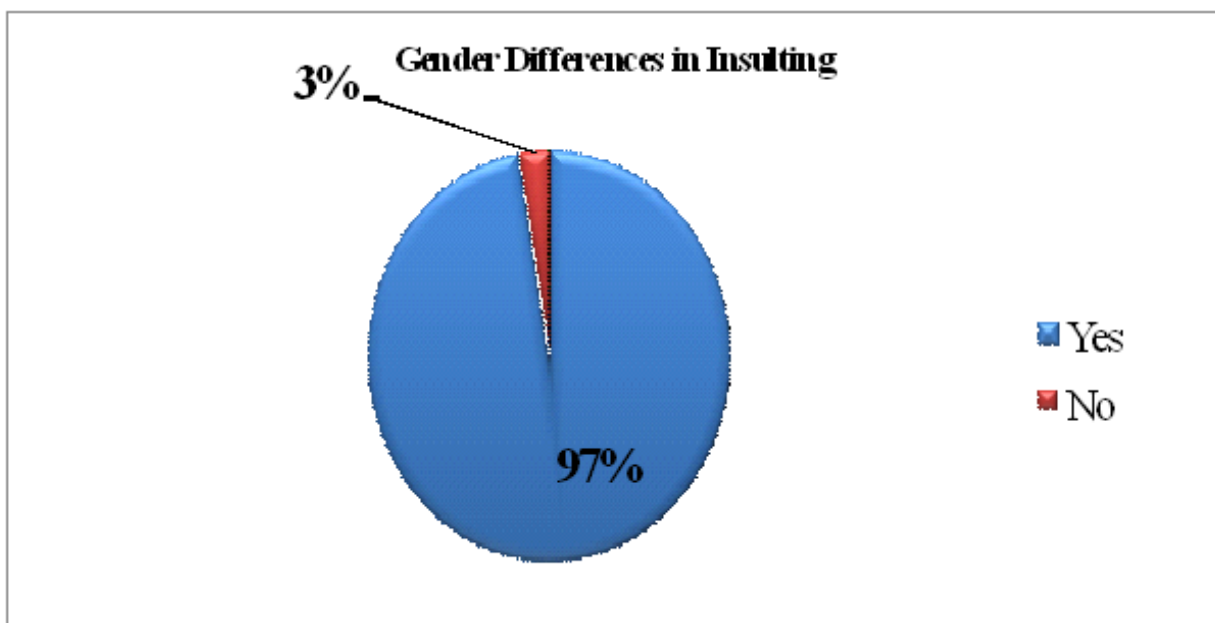
Graph3.11 Gender differences in Using Insult Terms

This graph 3.11 presents gender differences while insulting others. It reveals that the majority of the participants 146 (97%) declare that in terms of insulting male and female are different**;** while, only 7(3%) of them disbelieve that. Confirm

As far as this question is concerned , on the one hand , our sample of population believe that males and females differ in their use of insulting terms .This claim may be in turn to the fact that insults is males' specialty in speaking ;while, females are expected to talk properly and not roughly. In fact, this has been obviously confirmed by Wenjing (2012) who asserts that "*women pay more attention to language elegance. Thus, they don't use abusive words in speaking"* (pp.16-17). Additionally , females usually use little bad labels; yet, males have the tendency to use offensive and swear words more often .This statement has been proved by Jay (2000) who states that *"men curse more often than women; men use a larger vocabulary of curse words than do women; and men use more offensive curse words than do women"(p.166).*On the other hand , just few respondents 7(3%) see that there is no differences amongst the two genders .This may be due to the fact that there are some females who use the same swear words when insulting as males do standing on the fact that they are independent in addition to the socio-cultural factors of development that are undergoing our society.

Item11. What is your reaction towards offensive or hate speech words or actions?

Statement/ question	Trist Sad		Vexed/ uncomfortable		Laugh		intervene		No reaction / indifferent	
E. When you are called by *negative nickname*?	63	(42%)	40	(27%)	12	(8%)	33	(22%)	2	(1%)
F. How do you respond to *hatred* in general?	42	(28%)	54	(36%)	0	(0%)	24	(16%)	30	(20%)
G. If someone *is underestimated or hurt* by someone else *verbally* in front you?	29	(19%)	52	(35%)	3	(2%)	56	37%	10	(7%)
H. When you read an *offensive* comment on your Facebook account?	51	(34%)	44	(29%)	11	(8%)	32	(21%)	12	(8%)

Table 3.11 Different Reactions towards Offensive or Hate Speech Words or Actions

Table 3.11 demonstrates the respondents' reactions towards offensive or hate speech words or actions. For the first situation i.e. *'when you are called by negative nickname?'* (A in the table), 63 (42%) feels sad when being called by negative nickname; 40(27%) of them feel vexed/uncomfortable, 12(8%) of them have a desire to laugh, 33(22%) try to intervene and 2(1%) have no reaction in such situation. For the second case *(*How do you respond to *hatred* in general?*)* 54(36%) feel vexed towards hatred, 42(28%) feel sad, 30(20%) have no reaction 24(16%) of them intervene, yet none of them laugh in this situation. As far as the third situation is concerned i.e. when asking them about their reaction *'when a person is underestimated hurt verbally in front of them'*, 56(37%) of them intervene, 52(35%) feel uncomfortable**,** 29(19%) feel sad/trist, 10(7%) remain indifferent and 3(2%) react by laughing. In the last case i.e., '*in reading an offensive comment on personal Facebook account'*, 51(34%) of our respondents' being sad about, 44(29%) feel vexed, 32(21%) intervene 12 (8%) have no reaction; whereas, the rest 11(8%) react by laughing.

To say the state of affairs in other words, it has been noticed that for the first case that most participants feel sad when they are called by negative nicknames. This may result in psychological impact on their self esteem. Others' reactions vary between laughing and feeling indifferent .This means that they do not care about negative nicknames. But for some, intervention is the best solution in such case .This reveals how nervous our participants are regarding nicknaming. For the second case, it may be interpreted that our respondent**s** feel sad for hatred and others feel uncomfortable due to its negative impact on students and others in the speech community. Besides, verbal underestimation cannot be supported by our participants .This leads them to intervene. This latter takes the form of verbal insults, threat or physical contact (fight) to solve the problem. Add to that, it is a clear cut that social networking sites is full of such behaviour, that is to say, hate and offensive speeches that appear in comment on personal Facebook accounts ;however, most of our participants feel sad and vexed; while, some of them intervene either by blocking or replying in the same way (insult vs. another insult).

3.11.3 Respondents' Manners of (Nick) Naming

This section is about how people coin and formulate their offensive speeches towards other**s** in order to belittle and/or underestimate them.

Item 01: How do you think people choose to call others in an offensive way? According to their...
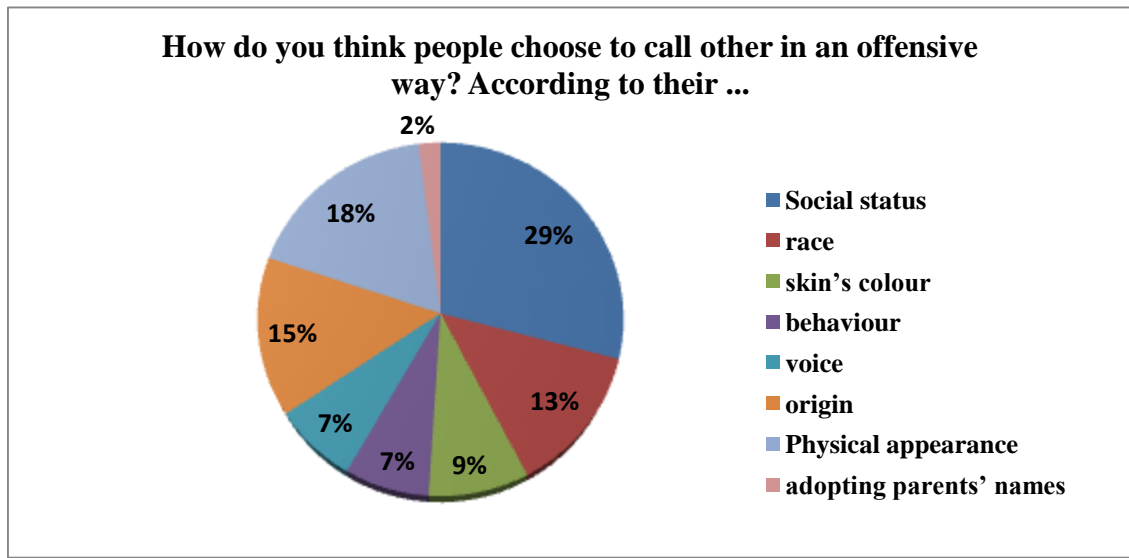
Graph 3.12 Participants' Views on Framing in Offensive or Hate Speeches

Graph 3.12 represents the basis upon which name calling in an offensive way is chosen, we can see that our participants opt for several options seem for them to be the attributes that mostly lead to name calling. Over 44(29%) of them believe that name calling in negative way is based on social status, 27(18%) of them on physical appearance, 22(15%) of them on origin, 20(13%) of them on the basis of race, behaviour and voice are opted by 11(7%) for each; while, just 3(2%) select the last choice as adopting parents' names.

According to our informants, people choose to call others in an offensive way based on many characteristics including; social status such as the poor people who are mostly belittled and underestimated, physical appearance is also a clue for being called by negative name. For instance, being tall, small, obese, or skinny. Besides, the place where people came from (origin) can be also another reason to be addressed negatively such as: someone who comes from a small rural area or simply in Tiaret (Frenda they are called *WAHRANDIA*) because they imitate the accent of Oran.

Item02. How do you think people choose to call others in a good/ proper way? According to their...
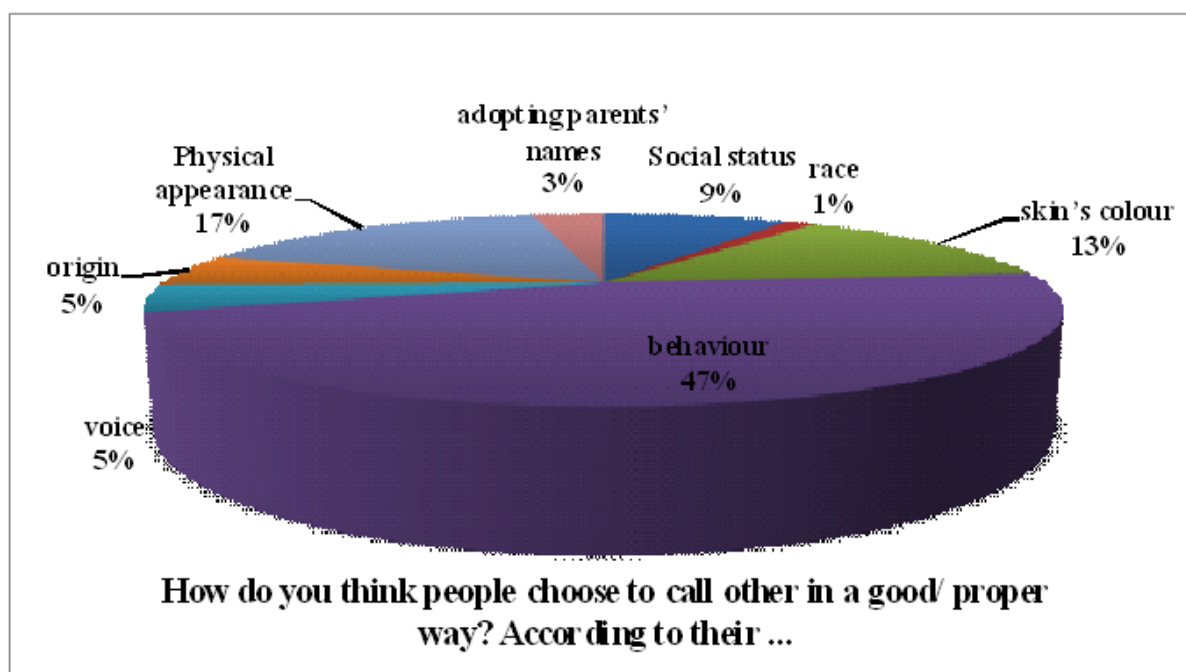
Graph3.13 Participants' views on Formulating Positive Names

Graph 3.13 Illustrates that 70(47%) of the respondents consider behaviour as being the basis upon which one can be addressed by nicknames positively. Above and beyond, 25(17%) of them select the physical appearance to do so. Moreover, skin's colour is chosen by 20(13%) as the only medium upon which people originate positive names. Furthermore, 13(9%) of them opted for social status. Likewise, the option of origin is selected by 8(5%) of respondents and according to voice by 7(5%). At long last, adopting parents name has been selected by 5 (3%); while, race has the least score for about 2(1%) of our participation as an option to call people using positive names.

According to these data, it can be said that positive nicknames are frequent phenomena that is widely spread within our speech community .Obviously, people come up with positive nicknames standing on the holders' values and characteristics with the aim of expressing affection and endearment like**:** sweaty, dear, etc. After looking at the collected data, we can deduce that positive nicknames that other people use are mainly based on the addressee's behaviour such as: someone is kind, is named as 'حلوة' */ħlɔwa/ or sokor /sɔkɔr/* which are to refer to a sweet girl, etc. It is also based on skin's colour since whenever there are white women; people may call her *L' bayda /baɪdˤʌ/*.

As a result, this positive practice is semantically transparent in the sense that it does not imply any negative or hidden meaning. Thus, it creates a sense of belonging and solidarity among the addresser and the addressee and, in return, it makes the latter accepts that positive nickname**s**.

Item 3: Which category is targeted the most?

The Most Targeted Category

Handicaped 17%
Poor 13%
Women 39%
Students from other towns 31%
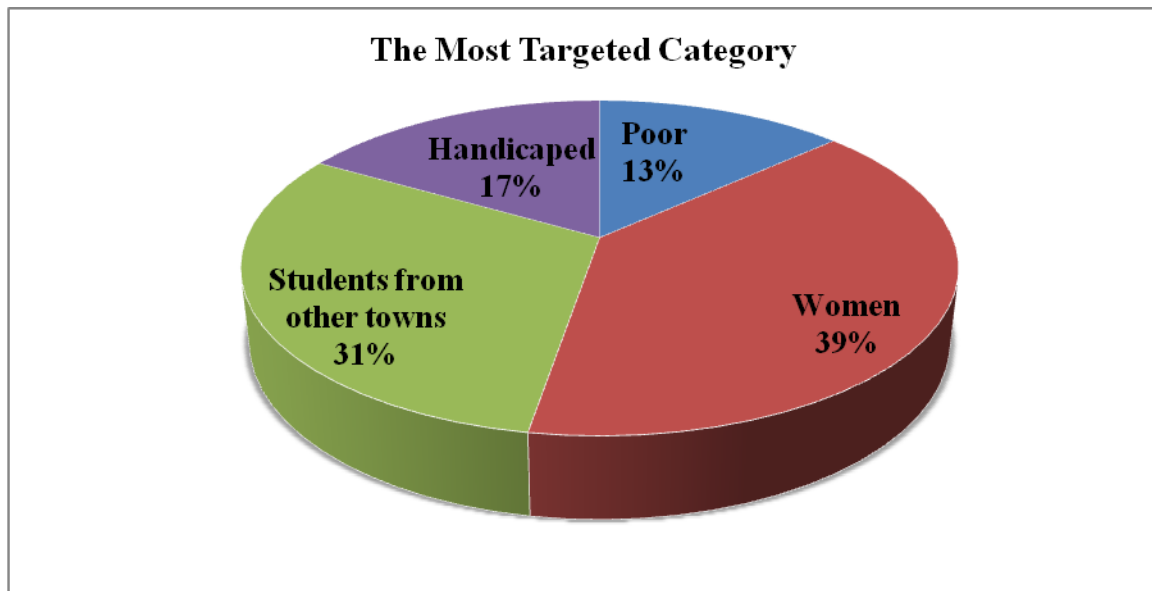
Graph 3.14 the Most Targeted Category

As it is clearly shown in graph 3.14, 59(39%) of respondents opt for women choice as being the most targeted category, 46(31%) of them view that students from other towns are the most offended, 20(13%) of them see that poor people who have a lower social status are subjected to nicknaming and 25(17%) of them opt for the last choice handicapped.

According to our participants, it seems that most females are for the claim that they are exposed more than males to negative nicknames; others believe that students from other towns and/or suburbs are more subjected than those who live in Tiaret Centre. So, we can deduce that since our students are from different places i.e., rural or urban areas; they have experienced that bad behaviour. This reveals that some participants do not accept diversity among them which can be explained as having a complex of inferiority; whereas, the rest believe that students who have lower socio-economical status are scorned to be the most targeted rather than the handicapped.

Item 4: Do you use other language(s) or language variety(ies) to insult?
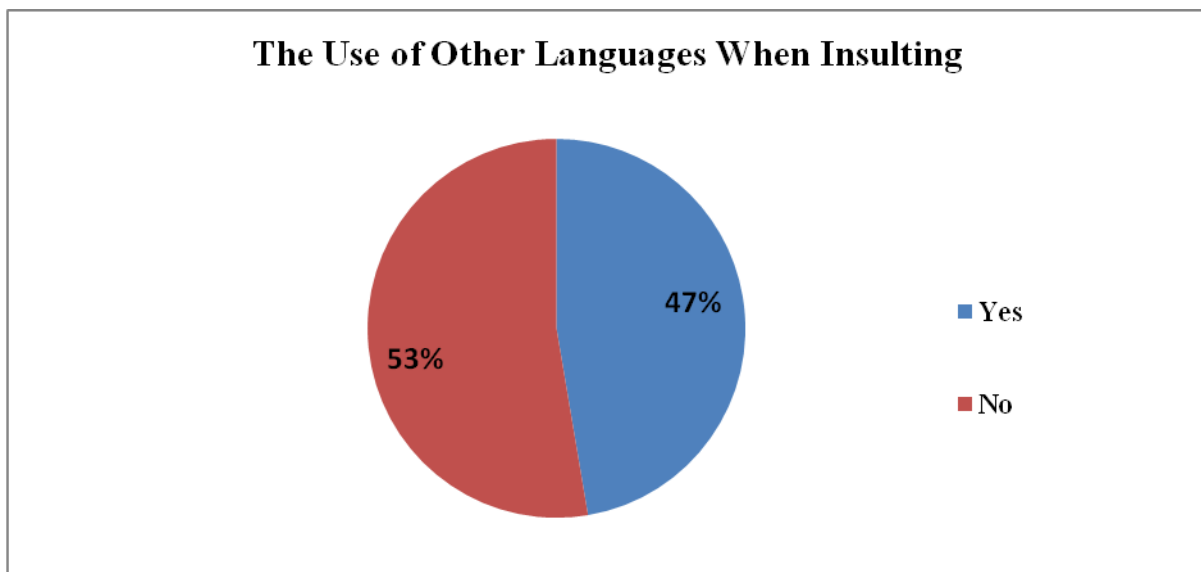
Graph 3.15 the Use of other Language Varieties while Insulting

Graph 3.15 deals with the use of insult by participants using different language or language varieties in which 79 (53%) of the participants claim that they do not use other languages to insult; however, 71 (47%) of them state they insult others using other languages.

For some participants their mother language or language variety is used to insult others. This can be explained by the fact that they use their mother tongue language or variety to better offend the others; however, the other participants illustrate several languages/varieties used by them to insult people such as: English, French and Berber. This can be interpreted that that the offended person may not understand these languages or varieties.

3.11.4 Causes and Aims of Hate and Offensive Speeches

Nothing comes at random, that is why there is always a cause for everything. In this part, we shall refer to different reasons that lead to hate and offense speeches at the level of department of English at our university.

Item 01 What are the reasons that lead to hate and offensive speeches - name calling? (At university)
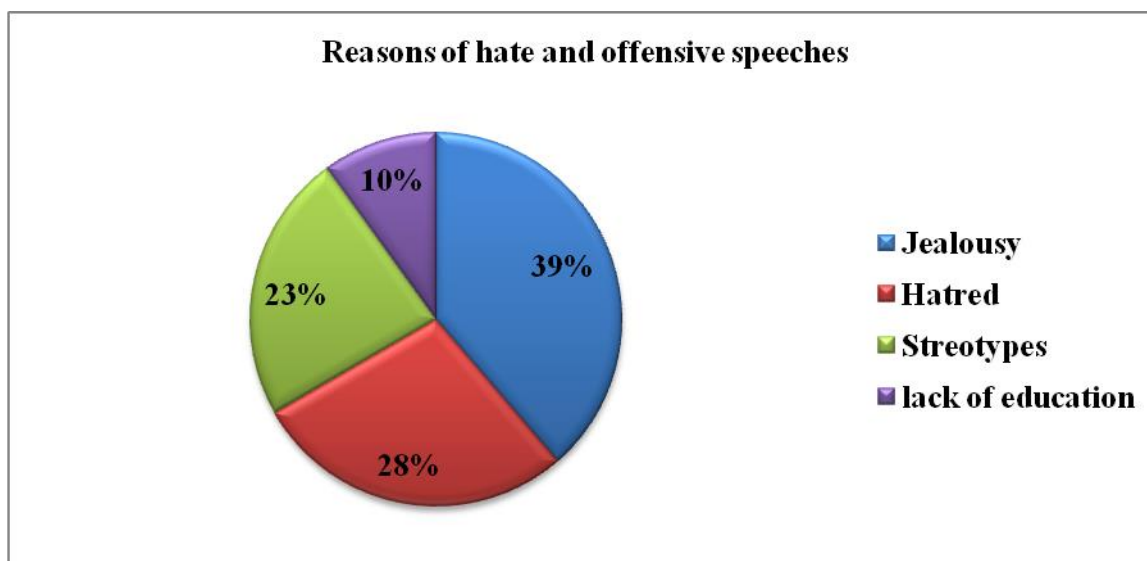
Graph 3.16 Reasons of Hate and Offensive Speeches

Since hate speech and name calling are our concern, we asked our informants about some major reasons that directly lead to this phenomena in which 58(40%) of them believe that it comes out of jealousy, 42(29%) of them claim that it come out of hatred, 35(27%) of our respondents state that it is due to transmitted stereotypes and 15(10%) declare lack of education and failure can be the reason behind the emergence of that issues.

As far university students are concerned with this investigation, we notice from their responses that hate and Jealousy the main reasons of making problems and underestimating others on the bases of subjective opinions or sometimes on unequal chances, abilities, values and luck in particular situations. Besides, as a stereotypical assumption; people dependence on a negative experience with others in particular time or place also has an impact on their relationship**.** For instance, a widely negative image built on a particular region based on one bad experience. This leads the offender to use offensive speeches to attack the others. Also, lack of education and failure, most of the time, lead to such disagreement. To sum up,

jealousy, hatred, lack of education and stereotypes are all most common reasons that lead to hate speech and name calling.

Item 02 According to you, what are the aims of using name calling to insult others?
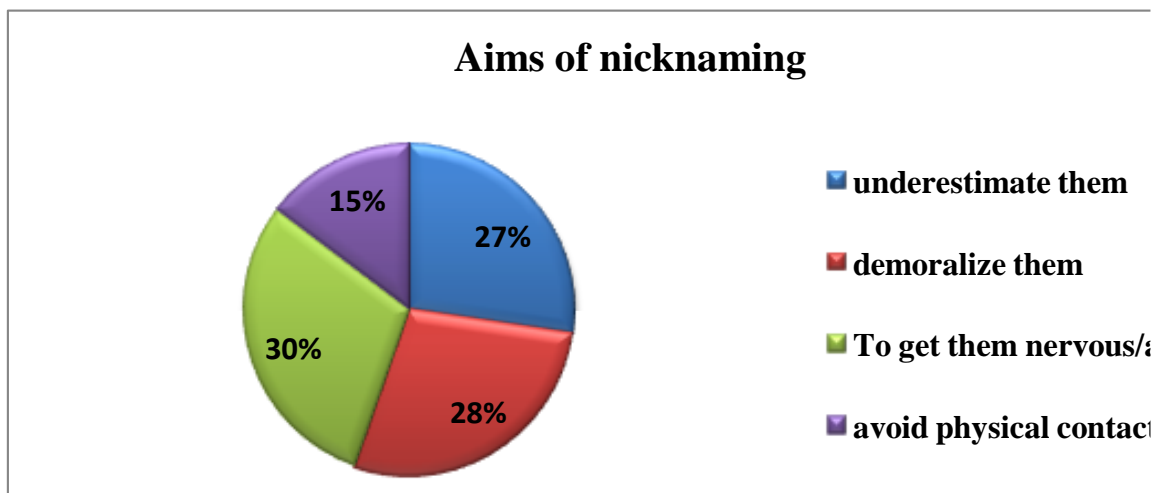
Graph 3.17 Aims of Insults via Negative Nicknaming

After taking a closer look on the Graph 3.17, we can see that over 45 (30%) of our participants believe that nicknaming aims at making others nervous/angry, 42 (28%) feel that nicknaming demoralize the listener and hurt their feelings negatively, 41 (27%)state that aims at underestimating them; while, 22(15%) claim that nicknaming has an objective, that is, to avoid physical contact (fight).

Any speech in our daily life conversation/interaction aims at addressing listener/addressee that is why nicknaming also has purposes to achieve on the other interlocutors. As it is apparent, nicknaming has most of the time negative intention towards others in the sense that even it avoids physical contact; it has always a form of hatred amongst people in speech community through getting people nervous or underestimating and/or demoralising them. Furthermore, nicknaming destroys relationships and widespread hatred which splits the society or university into different groups where each one has a negative assumption on the other one since hatred controls their feelings.

Moving deeply in the analysis, it is worth mentioning that using bad names to attack, demoralize, underestimate and unleash their anger and play on the addressee's sensibility leave upon him a deep and long lasting mark which may lead him/her to doubt his worth and use. Therefore, negative labels can damage the addressee and affect negatively his self-

esteem which result in acting in a ways that are harmonic with that poor self image and belittlement.

Item3 Reasons for nicknaming

Questions	Yes		No	
a) Is the *region* you came from a reason to be addressed by a negative nickname?	**103**	**69%**	**47**	**31%**
b) Is *gender* a reason to be called by negative nicknames?	**141**	**94%**	**9**	**6%**
c) Is your ***physical appearance*** a reason to be called by ***negative nicknames***?	**79**	**53%**	**71**	**47%**
d) Is ***your talk/pronunciation*** a reason to be called by negative nicknames?	**97**	**65%**	**53**	**35%**
e) Being ***dark or even white or skinned*** is a reason to ***be underestimated*** by ***names***?	**69**	**46%**	**81**	**54%**
f) Is your ***disability*** a reason for being nicknamed?	**83**	**55%**	**67**	**45%**
g) Is student ***result at university*** a reason behind hate speech name-calling?	**132**	**88%**	**18**	**12%**

Table 3.11 Different Reasons for Nicknaming

Table 3.11 seeks to answer several questions on hate speech and nicknaming amongst students at Ibn Khaldoun University. According to them, in the first question (a) i.e., '*the region where you come from'* is a reason to be addressed by nicknames in which 103(69%) of them say '*Yes'* i.e., they agree on it; while, 47(31%) say it is not the region that cause nicknames. Concerning the second question (b) i.e., '*gender'* is a reason to be called by negative nicknames whereby 141 (94%) of them say '*Yes'*, and 9 (6%) state that it is not a reason of nicknaming. In question(c), i.e., '*physical appearance'* leads to be negatively named; 79(53%) of them say '*Yes'*; while, the rest 71(47%) say *'No'*.

Likewise, in question (d), i.e., *'the way you talk/pronunciation'* is a reason of nicknaming; 79(65%) of them confirm that; whereas, 71(35%) disconfirm it. The following question (e) i.e., your dark or even white skinned is a reason to be underestimated by names; 69(46%) of whom say '*Yes'*; while, 81(54%) of them say *'No'*. As far as question (f) is concerned i.e. '*Your disability'* is a reason for being nicknamed 83(55%) are for '*Yes'*; while, the rest 67(45%) are for *'No'*. In the last question (g) in the table; 132(88%) say that

'university result' is a reason of nicknaming; while, the rest 18(12%) say *'No'* it is not a reason at all.

From the collected data, we can deduce that the issues of hate speech and nicknaming are derived from different reasons namely; region in which our participants *came* from different hometowns that can be either rural or urban. Some who live in rural areas are more subjectively addressed in such way such as: Mellakou which is considered as 'دوار' */dowar/* (a very small village).

It is revealed that by *'gender'*, females- who are the majority in our population feel that they are nicknamed on the basis of their gender 'موسطاشا' /mu:staʃa/ *(Moustache).* However, on the basis of physical appearance; being obese, slim, tall, or short, such as: midget 'قزم', *bofa* /bɒfʌ/ (for obese girls), 'زرافه' (for a tall person) are given to describe them according to their bodily character. Furthermore, on the basis of talk and/or pronunciation; many people are addressed by negative nicknames such as: those who are from Frenda are usually referred to by 31.5 to equate the accent of that of Oran.

Moreover, another reason that pushes people to come up with negative nicknames is *'the addressee's skin colour'* i.e., being dark or even white skinned are the causes behind such nicknames such as: nigro /nigro/ (someone who is dark skinned), 'شحمه' /ʃʌħmʌ/ (a white skinned person). Besides, even people who are *'disabled'* are not safe from this bad behaviour such as naming a handicapped who wear medical glasses as *'quatre yeux' (a four eyed man)*, 'عايب' /3ajeb/ (bumbled person) and way of walking /ʌ3radʒ/ 'أعرج'. Last but not least, students' results increase the issues of hate speech and nicknaming within university via using terms as ('خباش'/khʌbəʃ/ (referring to a brilliant student), نقال- غشاش /nʌqʌl/(for cheaters).

3.11.5 Impact of Hate and Offensive Speeches

This section attempts to examine and explore the impact of hate and offensive speeches amongst students at Ibn Khaldoun University.

Item 01: Do you think that calling people by *negative nicknames* is a good behaviour *though* it is banned?   *a. Yes*   *b. No*

- ***a-*** *If yes, It reduces physical reaction (fight), b- to make people well-known*
- ***c-*** *If no, because it is never a good solution. d- It is harmful , f- one must respect one another*

		Choices	**Number**	**Percentages**
Yes	113	It reduces physical reaction(fight)	14	9%
		It makes people well known	16	11%
No	37	It is never a good solution	87	58%
		It is harmful	23	15%
		One must respect one another	10	7%

Table 3.12Negative Nicknames as Banned Behaviour

Table 3.12 represents participants' views on the question that says 'do you think that calling people by negative nickname is a good behaviour though it is banned?' Their views are divided into '*Yes'* and '*No'*. Those whose answers are '*Yes'* are of about 14(9%) and state that name calling reduces physical contact between people in disagreements, 16(11%) believe that nicknames make people famous/ well-known. In contrast, 87(58%) say that nicknaming is not a good strategy in peoples' debates and struggles, 23(15%) feel that this issue is harmful and the rest 10(7%) of them suggest that there must be an exchangeable respect amongst people.

From different perspective namely Islamic point of view, nicknaming is a bad behaviour which is forbidden by Allah although these names have positive intentions towards the addressee to describe his good qualities and behaviour. Thus, to consider that nicknaming as a good behaviour**;** there must be a condition that is the positive intention; while, nicknames

with negative intention are considered as bad behaviour that is acted by someone towards some else who is completely the opposite of what he is named by. In general, nicknaming with good/positive intention is accepted and allowed by the addressee though nicknaming with negative intention is completely forbidden and refused by people.

Item 2: It is believed that name calling affects personalities and characters
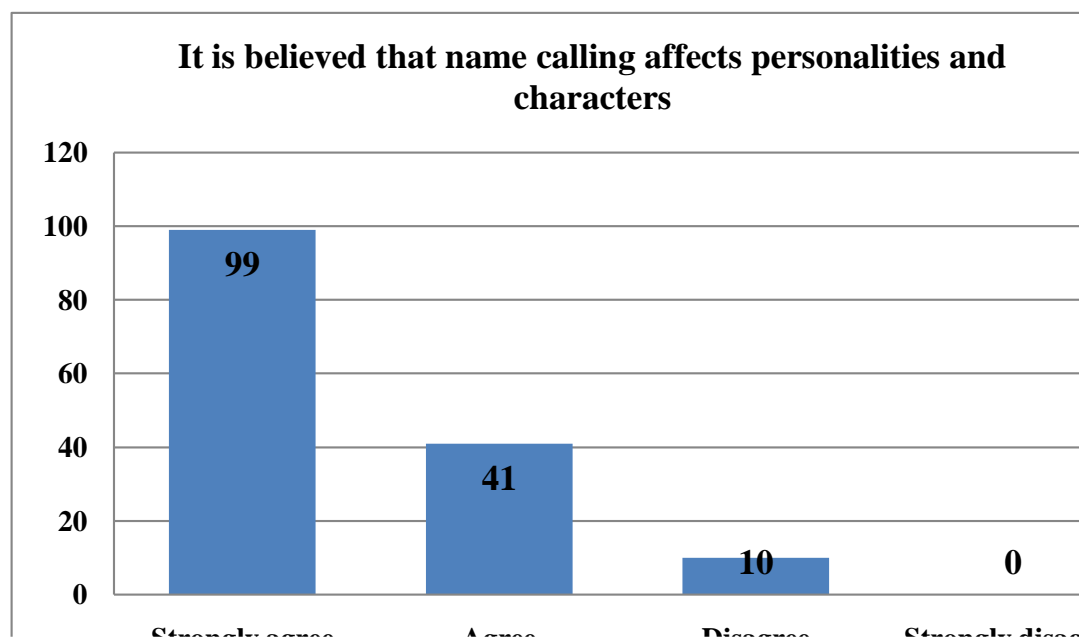
Graph 3.18 the Effect of Nicknaming on Personality and Character

Graph 3.18 is intended to demonstrate the extent to which our participants '*agree*' with the effect of name calling on personalities and character. Over 99(66%) of the informants strongly agree with that statement, of about 41(27%) of them agree about it, 10(6%) of them disagree with it; however, none of them opt for the last option which is 'strongly disagree'.

According to most of our respondents, nicknaming affect people's personalities in the sense that being targeted by a negative nickname can affect the offended psychologically, that is it can make him/her feel worthless and useless amongst people s/he lives with. This results in losing his/her self confidence and value.

Item03: It is believed that name calling affect friendship.
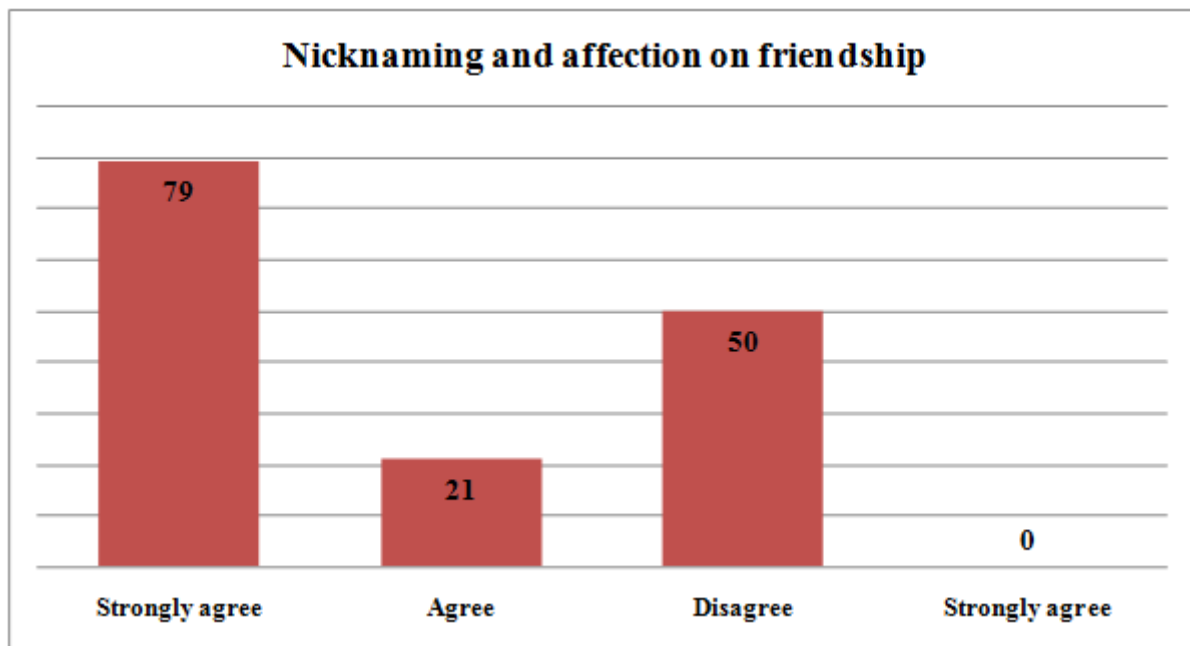
Graph 3.19 Nicknaming and its Effect on Friendship

Graph 3.19 shows the effect of nicknaming on friendship amongst students at our university. 79(53%) of them believe that nicknaming strongly affects friendship, 21 (14%) of them 'agree' upon it; while, 50 (33%) of them admit that they disagree and those who strongly 'disagree' scores 0(0%).

It is apparent that nicknaming falls into two intentions. On the one hand, it might be positive to the extent of strengthening and reinforcing the relations amongst them. It is considered as a mutual code between friends; however, nicknaming, on the other hand, might have negative connotations to offend and attack friends and split their friendship. To sum up, nicknaming with positive intentions increase friendship ties; while, negative ones destroy their closeness.

Item04: Hate speech and nicknaming affects students' achievement**s** at university negatively

Nicknaming and students' achievement

(Bar chart showing values: Strongly agree = 76, Agree = 14, Disagree = 60, Strongly disagree = 0)
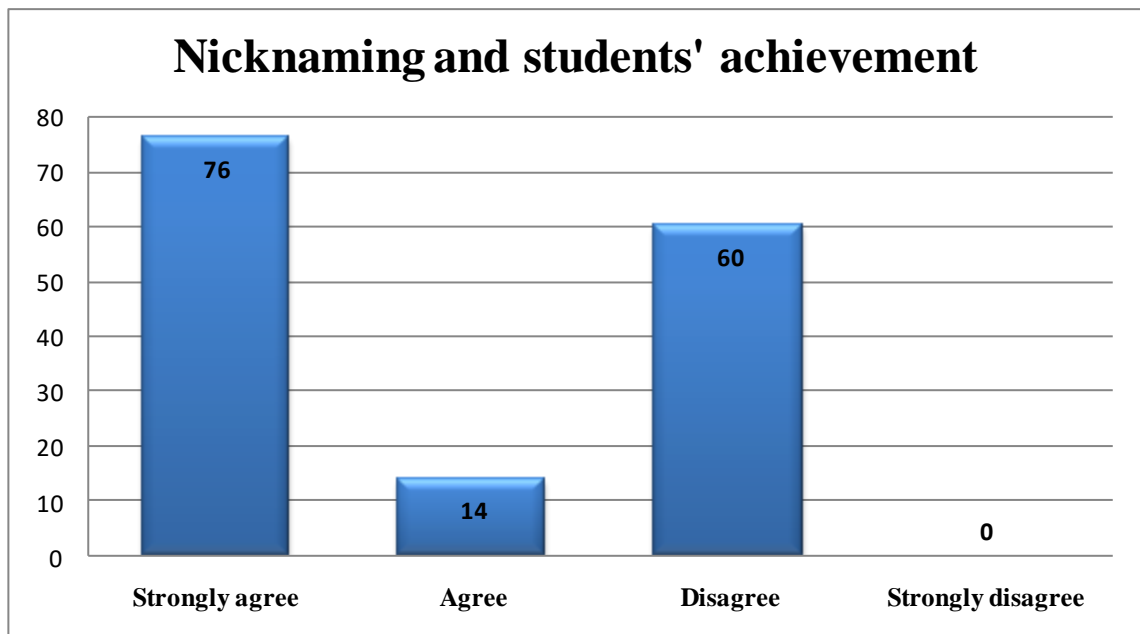
Graph3.20 the Effects of Hate Speech and Name Calling on Student Achievements at University

As it can be seen Graph 3.20, the majority of students i.e. 76 (51%) believe that hate speech affects negatively students' achievements at university, 14(9%) of them agree with that. However, of about 60 (40%) admit that it does not have any consequences on their success.

Students' achievements are subjected to many obstacles during their career at university including being offended by nicknames from other students. They sometimes make them feel bored; while, for others they can be motives that push them to do better in their studies.

Item05: Positive nicknames increase students' motivation in studying.
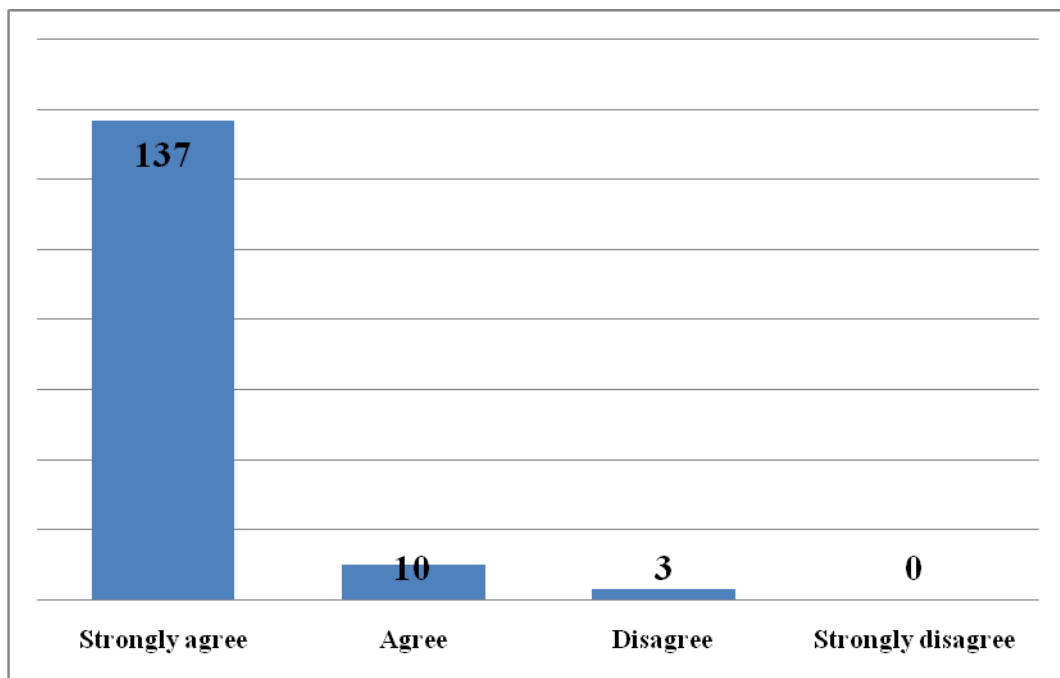
Graph 3.21 the Effect of Positive Nicknames on Students' Performance

In taking a closer look at the graph 3.21, it is seen that the majority of our sample population i.e. 137(91%) state that positive nicknames strongly affect students' motivation in studying, 10(7%) of them say that they agree with that statement; while, only 3(2%) of them have counter beliefs.

According to the collected data, we can deduce that students in their classrooms are given nicknames which designate their abilities, special skills or qualities being possessed by. So, positive nicknames for students who exhibit ingenuity and creativity in class have strong impacts on their motivation especially their performance in studying since being addressed by a nickname as a *the sharp brain , the genius* or any related nickname , would encourage the addresse to actively participate in the class and raise his/her educational awareness , whereas , targeting a person by a derogatory , deconstructive nicknames contribute in demotivating the addressee as the name user has the tendency to demean , belittle his/her capacities .

Item06: Hate speech and nicknaming are direct reasons for isolation
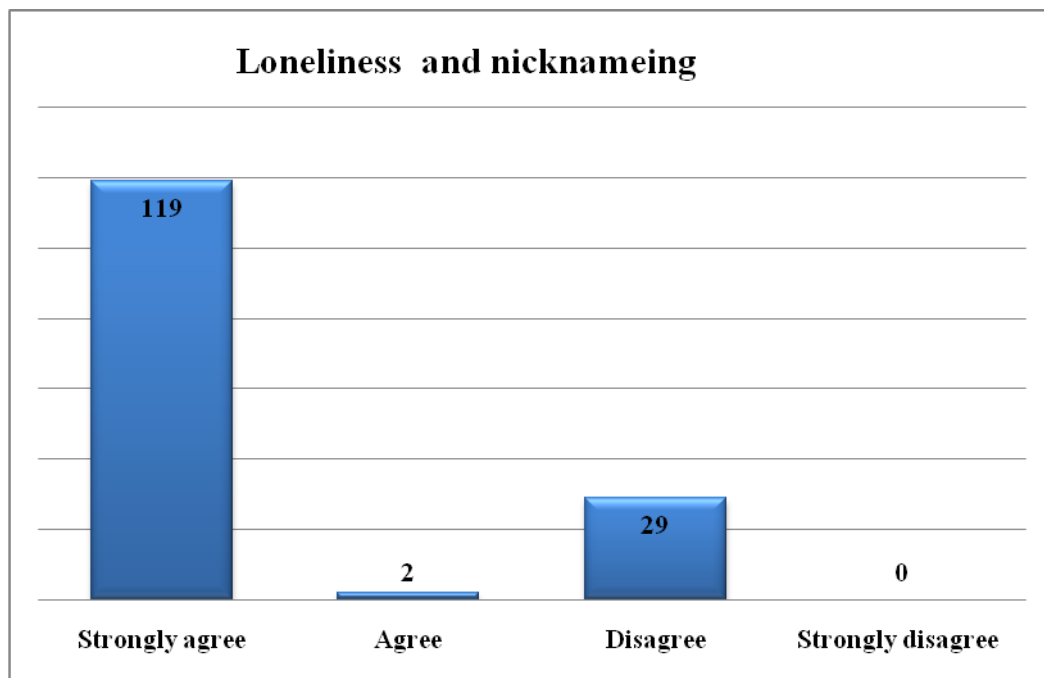
Graph 3.22 Nicknaming and Loneliness

Graph 3.22 is about the effect of nicknaming on students' relation after being addressed by nicknames. It clearly shows that the majority which covers 119 (79%) of our participants '*strongly agree*' that hate, offensive and/or nicknaming affect negatively on the social being of the addressee. In addition to that 2(3%) state that they '*agree*' with the fact that nicknaming lead to loneliness; whereas, others have completely the opposite opinion in rate of about 29(19%) who claim that they '*disagree*' about that.

In view of that, we can notice that nicknaming in negative intention lead to loneliness and withdrawal from friendship since it makes the listener feel being inferior, different, less worthy of respect and even marginalised leading him to be isolated and lonely. While, others who believe that it is not a reason for isolation; this may be seen that they refer to nicknaming with positive connotation or it can also refer to the fact that being hurting by a hate speech and a nickname can never wound the addressee's feeling

Item07: Hate speech is a reason to increase violence.
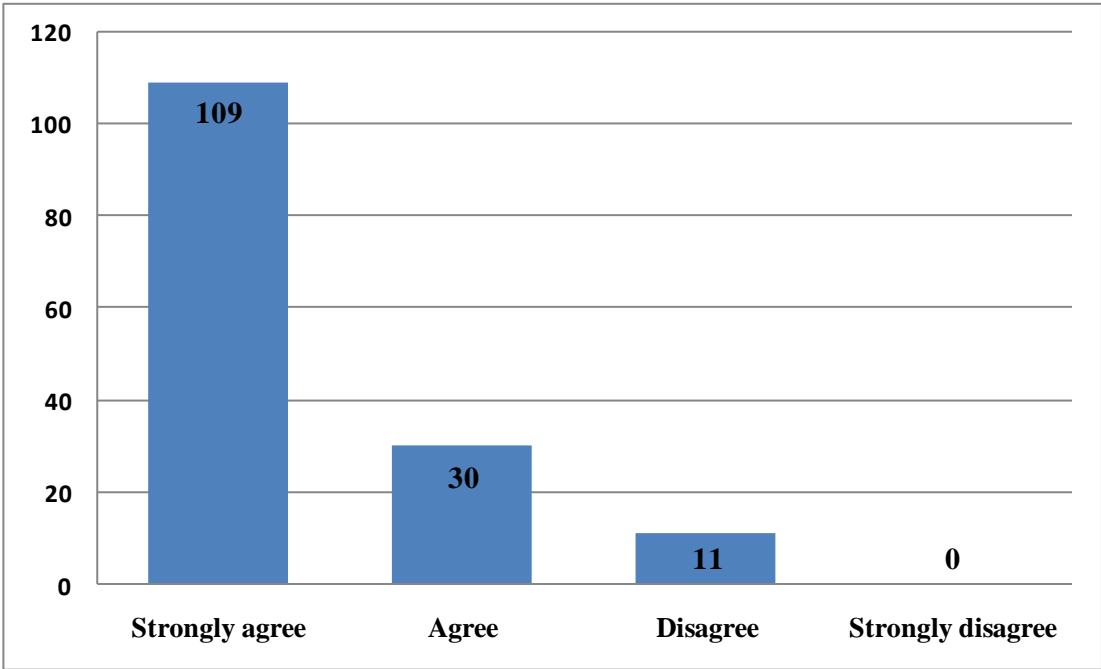
Graph 3.23 Hate speeches and nicknaming as Signs of Violence

Graph 2.23 is intended to present participants' opinions towards the issue of hate speech and nicknaming as being real reasons to increase violence. Over 109 (93%) of respondents' responses fall within the categories of '*strongly agree',* of about 30 (20%) '*agree'* with the statement; whereas, just 11(7%) of them '*disagree'* with that.

In examining the issue hate speech and nicknaming as being reasons for increasing violence, we can say that some people totally refuse being called by nicknames whether they are positive or negative. In addition to that, the exaggerations in addressing them in such ways lead directly to violence and may be to crimes commitment since not all people are comprehensive or cool. Differently couched, the person being offended by 'hate speech' and '*negative nicknames*' is exposed to commit a crime as a response to the negative expressions or names being referred to since s/he feels outlandish just because of one of his/her personal attributes that has no control over. So, s/he will stop acting on his/her moral values. Thus, s/he will be tempted to act more aggressively .Therefore, hate speech and nicknaming can be precursor to physical violence and crimes in modern societies.

3.12 Conclusion

To go over the main points, then, this chapter is devoted for the research design, methodology which is based on a quantitative method by means of a detailed questionnaire that is handed to 150 MA students following a random sampling together with a qualitative method that is observer's paradox .This chapter attempts to analyse and interpret the collected data from an empirical point of view. More to the point, it demonstrates that the issues of hate speech and nicknaming are prevalent symptoms in Tiaret Speech Community in general and in university in particular in which people tend to use hate and offensive expressions and dubbing others with nicknames intentionally on the basis of their personal features to accomplish certain purposes .Therefore ,this chapter endeavours to offer clear insights on the current phenomena from different views namely; attitudes , manners , reasons and impacts on particular individuals and on our society when all's said and done.

General Conclusion

Linguistically speaking, this study is rooted in the field of semiotics which best summarizes the culturally significant issues of '*hate speech*' and '*offensive speech* herein, *nicknaming*'. In other terms, nicknames are cultural heritage and/or identity and interpretations which are the key to unravel the values and norms of people belonging to a given culture. Therefore, this research revolves around probing the relationship between the '*nicknames*' or what De Saussure calls "signifier" and the '*nickname holder*' or what is termed as "signified".

However, from a purely sociolinguistic point of view; the phenomena of '*hate speech*' and '*nicknaming*' are prevalent in every speech community and culture .Thus, it was the aim of this research to shed the light on the nature and the significance of nicknaming from various perspectives namely; Islamic, pragmatic, psychological and sociolinguistic angles. In view of that, speakers' attitudes, manners, causes and aims of using such speech acts in Tiaret Speech Community were taken into considerations mainly to exhibit their impacts on our co-participants' social and psychological sides.

To go over the main points, then, the linguistic practice of nicknaming seems to be used overly by our participants as being an integral part of their human experience. So, after analysing clearly their responses, it has been found that most of our respondents hold nicknames. Such speech acts are reported into two broad categories of implications; positively and negatively. In addition to that, the attitudes towards being addressed by valuable or derogatory nicknames vary between being positive and negative.

Moving deeply in the analysis, people rely on a variety of motives when formulating nicknames standing on the addressee's social status, race, physical appearance (being small, tall, etc or about his/her face, eyes, etc), colour of skin (dark or white), behaviour, voice and origin .The latter seems to be also a paramount motive to be negatively nicknamed as our participants belong to different social backgrounds. In other words, the speaker's origin is, most of the time, the direct reason for nicknaming negatively with the intention of belittling, underestimating and humiliating him/her.

Undoubtedly, the linguistic process of nicknaming serves a range of functions such as: identifying who the addressee is as it reveals an insight into the holders' characteristics and their role in society as well. However, nicknaming is not always interpreted in a pejorative

meaning but sometimes has a kind of fun, positiveness or it used as the shortened form of the first name as a sign of endearment to reinforce the closeness and group cohesion amongst the addressor and the addressee.

Admittedly, different social categories are targeted by nicknames such as; the poor who have lower socio-economical status, girls (women), students from other towns (rural areas) and the most common one is the handicapped people due to their physical and mental disabilities.

Moreover, the fact that our participants are students of the English language who are supposed to know different languages or language varieties has led us to ask them if they really use other languages/varieties to insult others. It has been found that nearly half of the respondents use other languages to insult. Such linguistic strategy can be explained by the fact that the addressees may not be a bilingual speak to understand; whereas, for others using the mother tongue language variety has stronger effect on the others than the ones used in other languages varieties.

Furthermore, the respondents' answers dealing with the causes and aims of '*hate speech*' and '*nicknaming*' indicate that such phenomena call for the user's disguised feeling towards the person being nicknamed which is strongly connected with jealousy, hatred, stereotypes and lack of education. First, jealousy happens amid students who have different mental abilities, i.e. between talented and weak-minded students. Second, hatred exists because of many disagreements and from envious students.

Strangely enough, the Algerians including our participants rely on stereotypes to get false impressions/ideas of the other members of their society standing mainly on what they hear about others and not about what they really live/experience with other people from other region and/or origin. Last but not least, lack of education as a motive for nicknaming, can be explained at two different levels. On the one hand, those limited-minded people react/intervene, most of the time, via producing uncontrolled utterances and nasty words without counting for consequences. On the other hand, rude people who are more impolite when interact/discuss issues with others their disrespect lead more often than not to '*hate speech*' and '*nicknaming*'.

Into the bargain, some nicknames amongst our participants have negative meanings, which are disfavoured by the holders once they are formulated to achieve certain objectives

i.e., to unleash the addressees' anger, demoralise and underestimate them. So, although, this strategy is used in order to avoid physical contact (fight), it remains a form of hatred amongst them in their speech community.

Interestingly, the issue of '*hate speech*' and '*nicknaming*' as linguistic practices have deep impacts upon our respondents' self-esteem, personality as well their performance and/or achievements at university. It is apparent; from the obtained data, that the use of disparaging nicknames affects significantly the recipients as they may result in psychological problems that lead to lack of self-confidence, worthlessness and even sometimes to the commission of crimes and murder.

As consequence of nicknaming, there have been a variety of outcomes that can be either positive or negative. To state the same idea in a different way, positive nicknaming is not always harmful if speakers use them with their closer friends for fun, pampering one another, and/or making their co-participants special by good/proper/well-chosen names. However, negative nicknaming have been always depressing in the sense that they mock others because of their behaviours, origins, disabilities, voices, physical appearance, etc. More to the point, the psychological impacts of nicknaming also affect students' performance during lectures, presentation, exams, etc. According to our participants' views, although they are belittled by negative/ harmful names; they do not care and count on what others think about them and they also believe that this may raise their motivation to pay back their insult by excellent results obtained by the end.

To conclude, the phenomena of '*hate speech*' and '*offensive speech* herein, *nicknaming*' cannot be found only at universities but also in all domains of life. Unsurprisingly, when nicknaming practices have positive intentions, they are welcomed and accepted by all people; however, when they have negative pejorative connotations, they are refused and forbidden from both law and religion

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Appendices

Appendix 01

01	Adrar	**13**	Tlemcen	**25**	Constantine	**37**	Tindouf
02	Chlef	**14**	Tiaret	**26**	Médéa	**38**	Tissemsilt
03	Laghouat	**15**	Tizi-Ouzou	**27**	Mostaganem	**39**	Oued
04	Oum El Bouaghi	**16**	Alger	**28**	M'Sila	**40**	Khenchela
05	Wilaya de Batna	**17**	Djelfa	**29**	Mascara	**41**	Souk Ahras
06	Béjaïa	**18**	Jijel	**30**	d'Ouargla	**42**	Tipaza
07	Biskra	**19**	Sétif	**31**	Oran	**43**	Mila
08	Béchar	**20**	Saïda	**32**	Bayadh	**44**	AïnDefla
09	Wilaya de Blida	**21**	Skikda	**33**	d'Illizi	**45**	Naâma
10	Wilaya de Bouira	**22**	Sidi Bel Abbès	**34**	Bordj Bou Arreridj	**46**	AïnTémouchent
11	Tamanrasset	**23**	Annaba	**35**	Boumerdès	**47**	Ghardaia
12	Tébessa	**24**	Guelma	**36**	El Tarf	**48**	Relizane

Table1. Administrative List of Provinces in Algeria

Appendice 2

Questionnaire

Dear Participant,
The questionnaire, in-between your hands, is a part of our ongoing MA dissertation that is meant to collect data about the issue of hate speech and/or (nick) naming amongst MA students in the section of English at Ibn Khaldoun university of Tiaret
N.B: Please! Tick (√) the right box (es) that fit (s) to your viewpoint or use the provided space.

Section one: Personal Information

1. **Sex**:   *Male*   ☐   *Female* ☐
2. **Age**:   21-23   ☐   24-26 ☐   27 and more ☐
3. **Level:**   *MA 1*   ☐   *MA 2* ☐
4. **Speciality:**   *Linguistics* ☐ *Didactics*☐
5. **Hometown**: ....
6. **Origin**:   *Arab*☐   *Amazigh* ☐   *Mozabit* ☐   *Chaoui* ☐
7. **Spoken Languages or varieties** : *MSA*[35] ☐   *ADA*[36] ☐   *French* ☐   *Tamazight* ☐ *English* ☐

Section two: Attitudes towards (Nick) naming

1. Do you like *your* personal *name*?   *Yes* ☐   *No* ☐

a. ***If yes, because...***

   It is nice ☐   *it is rare* ☐   *mother/father named me*   ☐

   has a religious meaning ☐   *a foreign name*   ☐

b. ***If no, because...***

 It is a frequent name ☐   *old fashioned* ☐   *a long name* ☐   *Meaningless*☐

2. Do you have a nickname?   *Yes*☐   *No*☐
3. Do you like your nickname?   *Yes* ☐   *No* ☐

a. ***If yes, because...***

   Nice ☐   *easy to pronounce* ☐   *make me special*☐   *funny* ☐

It describes my behaviour ☐   *a shortened form of my name* ☐ *I have it since my childhood* ☐

MSA Modern Standard Arabic[35]
ADA Algerian Dialectal Arabic[36]

b. *If no,* **because...**

   I prefer my personal name ☐   *I consider it as an offense* ☐

     People know my original name ☐   *it is not suitable for me* ☐

4. Are you...

  Sociable ☐   *Open minded* ☐   *No interest at all* ☐   *Limited to specific people* ☐

5. Does your name reflect your personality features?   *Yes* ☐   *No* ☐

If no, **because it is...** (*Tick the appropriate box!*)

         Old fashioned name ☐   *Named on someone bad* ☐

         Named on film star (Artist) ☐   *does not reflect my behaviour* ☐

6. Have you ever been ***bullied*** by someone? (تنمر أو اعتداء)   *Yes* ☐   *No* ☐

If yes, how?   *Verbally* ☐ *Physically* ☐

7. When you get angry, what is your reaction?

      Call people by negative names (insult others) ☐   *React physically (fight)* ☐

        React wisely ☐   *stay calm* ☐

8. Have you ever been addressed by (a) ***negative nickname(s)?***   *Yes* ☐   *No* ☐

If yes, list them ....

9. Have you ever been addressed by (a) ***positive*** nicknames?   *Yes* ☐   *No* ☐

If yes, list them ....

10. Do you think that males and females differ in their use of insults?   *Yes* ☐   *No* ☐

13. *What is your reaction?* (*Tick the appropriate box!*) fill in the table below

Statement/ question	Trist Sad	Vexed/ uncomfortable	Laugh	intervene	No reaction / indifferent
• When you are called by ***negative nickname***?					
• How do you respond to ***hatred*** in general?					
• If someone *is **underestimated or hurt*** by someone else ***verbally*** in front you**?**					
• When you read an ***offensive comment*** on your Facebook account?					

Section Three: Respondents' Manners of (Nick) Naming

1. How do you think people choose to call others ***in an offensive way***? According to their...

Social status ☐ *race* ☐ *skin's colou* ☐ *behaviour* ☐ *voice* ☐ *origin* ☐

Physical appearance (obese or slim/skinny or tall or small) ☐ *adopting parents' names* ☐

2. On what basis people choose to call others ***in a good/proper way***? According to their...

Social status ☐ *race* ☐ *skin's colour* ☐ *behaviour* ☐ *voice* ☐ *origin* ☐

Physical appearance (obese or slim/skinny or tall or small) ☐ *adopting parents' names* ☐

3. Which category of people is targeted the most?

Poor ☐ *women (girls)* ☐ *students from other towns* ☐

Handicapped (cockeyed/ cross-eyed (أحول/أعور) crippled/stumbled twanged bumbled) ☐

4. Do you use other ***languages*** or language **variety** to insult? *Yes* ☐ *No* ☐

a. ***Which language(s)* or language variety**...................…………………………………..

Section Four: Causes and Aims of Hate and Offensive Speeches

1. What are the reasons that lead to hate and offensive speeches - name calling? (At university)

Out of Jealousy ☐ *out of hatred* ☐

out of transmitted stereotypes ☐ *out of lack of education* ☐

(*Tick the appropriate box*)

2. What are according to you the aims of using name calling to insult others?

To underestimate people ☐ *Demoralise them* ☐

To get on people's nerves/anger ☐ *Avoid physical contact (fight)* ☐

Question	Yes	No
• Is the *region* you came from a reason to be addressed by a negative nickname?		
• Is *gender* a reason to be called by negative nicknames?		
• Is your *physical appearance* a reason to be called by *negative nicknames*?		
• Is *your talk/pronunciation* a reason to be called by negative nicknames?		
• Being *dark or even white skinned, short, or poor* is a reason to *be underestimated* by *names*?		
• Is your *disability* a reason for being nicknamed negatively?		
• Is student *result at university* a reason behind hate speech name-calling		

Section Five: Impact of Hate and Offensive *Speeches*

1. Do you think that calling people by *negative nicknames* is a good behaviour *though* it is banned?

<p align="center">*Yes* ☐   *No* ☐</p>

<p align="center">***Please justify!***</p>

It is never a good solution ☐   *It is harmful* ☐   *It reduces physical reaction (fight)* ☐

<p align="center">*One must respect one another* ☐   *to make people well-known* ☐</p>

2. It is **believed** that name calling affects *personalities and characters.*

Strongly agree ☐   *Agree* ☐   *Disagree* ☐   *Strongly disagree* ☐

How?(optional)...

3. It is **believed** that name calling *affects friendship.*

Strongly agree ☐   *Agree* ☐   *Disagree* ☐   *Strongly disagree* ☐

How?(optional)...

4. Hate speech *affect students' achievement* at university *negatively*.

Strongly agree ☐   *Agree* ☐   *Disagree* ☐   *Strongly disagree* ☐

How?(optional)...

5. *Positive* names increase students' *motivation in studying*.

Strongly agree ☐   *Agree* ☐   *Disagree* ☐   *Strongly disagree* ☐

How?(optional)...

6. *Hate speech-nicknaming* is a direct reason for *isolation* from others.

Strongly agree ☐   *Agree* ☐   *Disagree* ☐   *Strongly disagree* ☐
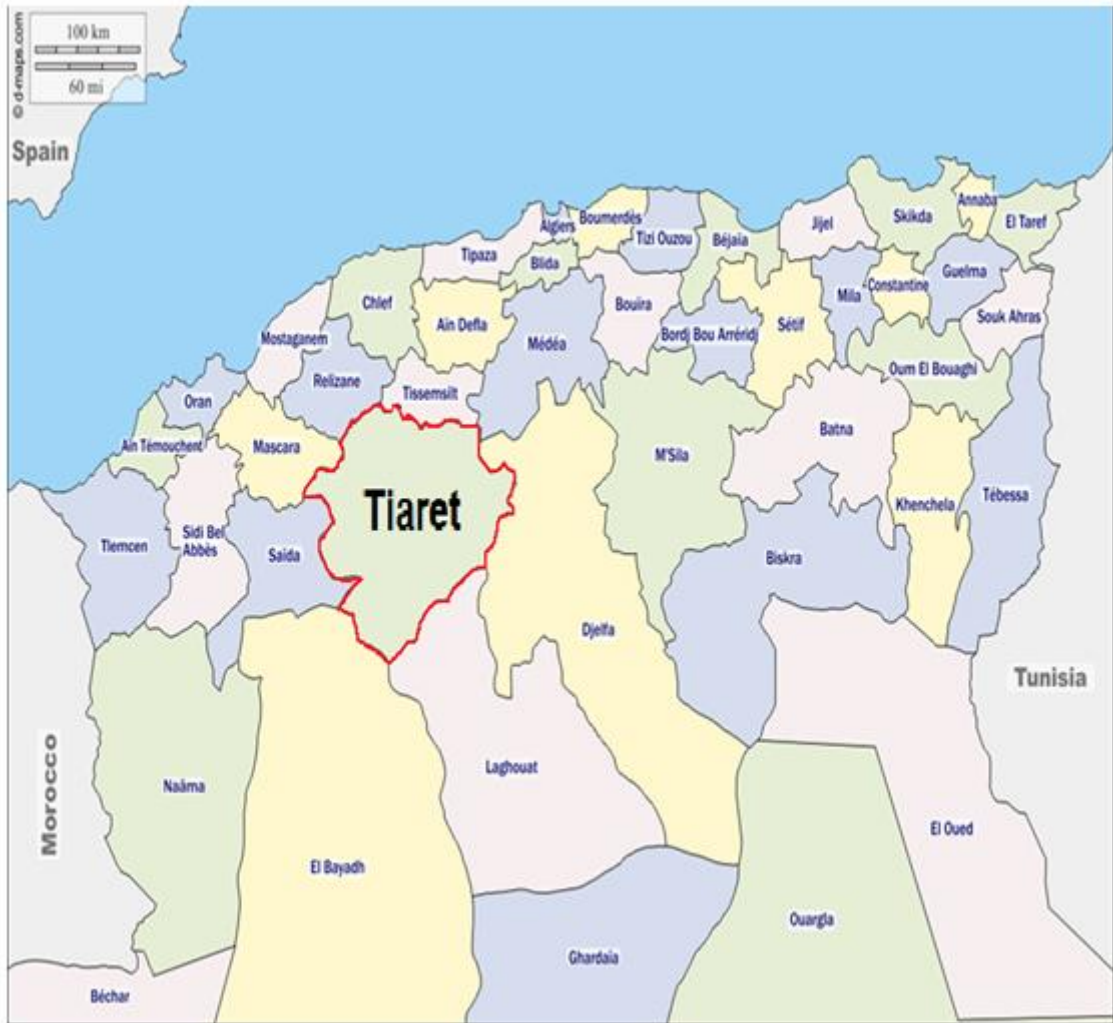
How?(optional)...

7. *Hate speech-nicknaming* a reason *to increase violence*.

Strongly agree ☐   *Agree* ☐   *Disagree* ☐   *Strongly disagree* ☐
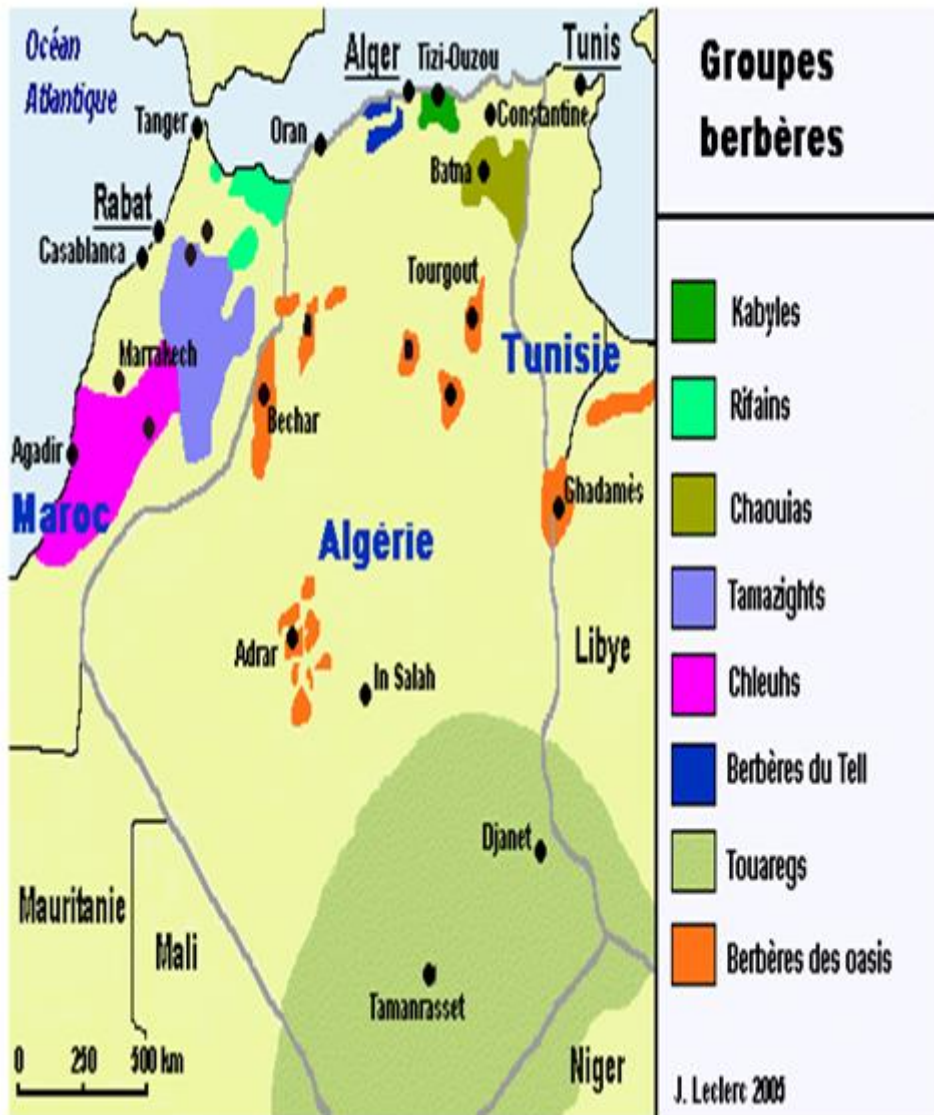
How?(optional)...

Thank you for your cooperation!

Appendix 03

Map. 1 Location of Algeria

Appendix 04

Map.2 Location of Tiaret

Appendice 05

Map.3 Berber Varieties in Algeria

Appendix 06

(القانون الجزائري للعقوبات)

The Algerian Penal Law

لقد جرم المشرع الجزائري كل تعبير مشين أو عبارة تحقير أو قدح تنطوي تحت نص المادة 297 من قانون العقوبات شرف واعتبار الأشخاص، وجاءت المادتين 298 مكرر و299 من واعتباره سبا، وحدد له عقوبات كونه اعتداء على قانون العقوبات 23/06 المؤرخ في 20 ديسمبر 2006 بفحوى العقوبة وهي

تنص المادة 298 مكرر يعاقب على السب الموجه إلى شخص أو أكثر بسبب انتمائهم إلى مجموعة عرقية أو مذهبية أو على دين معين بالحبس من خمسة (5) أيام سنة (6) أشهر وبغرامة من 5.000 دج إلى 50.000 دج أو بإحدى هاتين العقوبتين فقط

وتنص المادة 299: يعاقب على السب الموجه إلى فرد أو عدة أفراد بالحبس من شهر(1) إلى ثلاثة أشهر، وبغرامة مالية من 10.000 دج إلى 25.000 دج.

Appendice 07
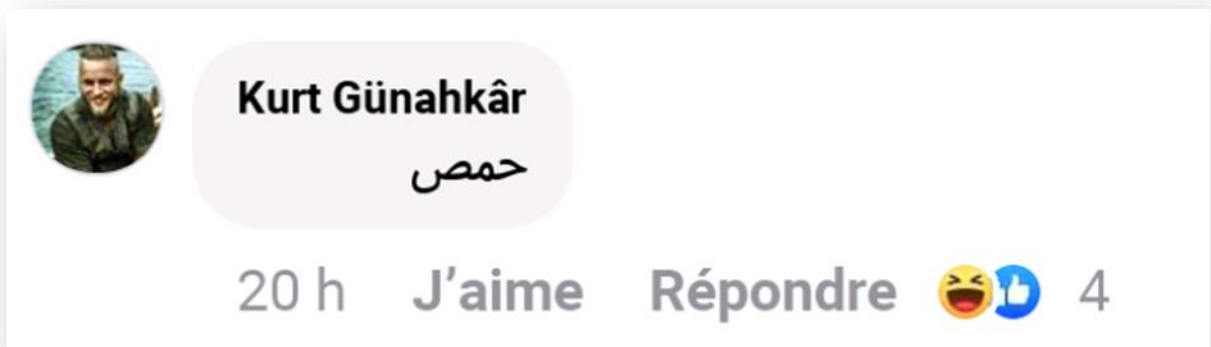
Image 01

Image 02
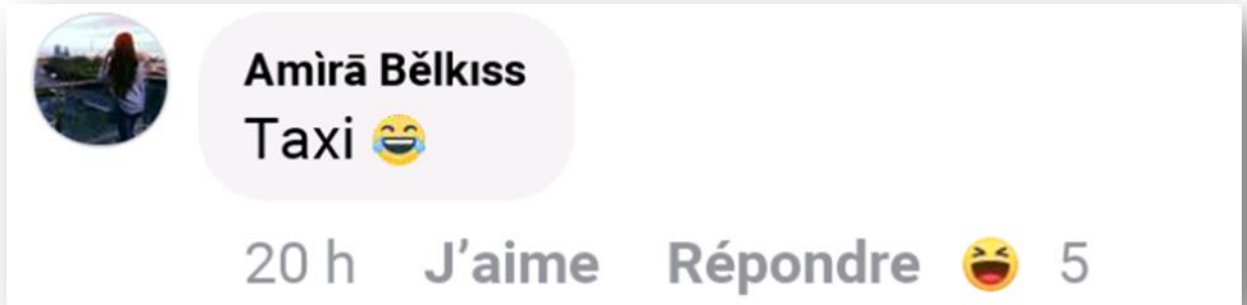

Image 03

Image 04

Image 05

Image 06

Image 07

Amìrā Bĕlkıss

Taxi 😂

20 h   J'aime   Répondre   😆 5

Image 08

Hibat-Allah Boukella

Hiba diba 😂😂 هبة الديبة

20 h   J'aime   Répondre   😆👍 4

Image 09

Khã Õμlā

كل واحد مخرجلي اسم كيما يساعدو بصح
المخير تاع وليد الجيران كان يقولي بوخنونة 🙄

12 h   J'aime   Répondre   😆👍 8

Image 10

Image 11

Image 12

Image 13

عادل سفيان دهيليس
سمينة....طومينة...😂😂لمهم كل حية تعبر على
الوزن الزائد😂😂

20 h   J'aime   Répondre   😆👍 10

Image 14

عبد الله قميحة
داندو

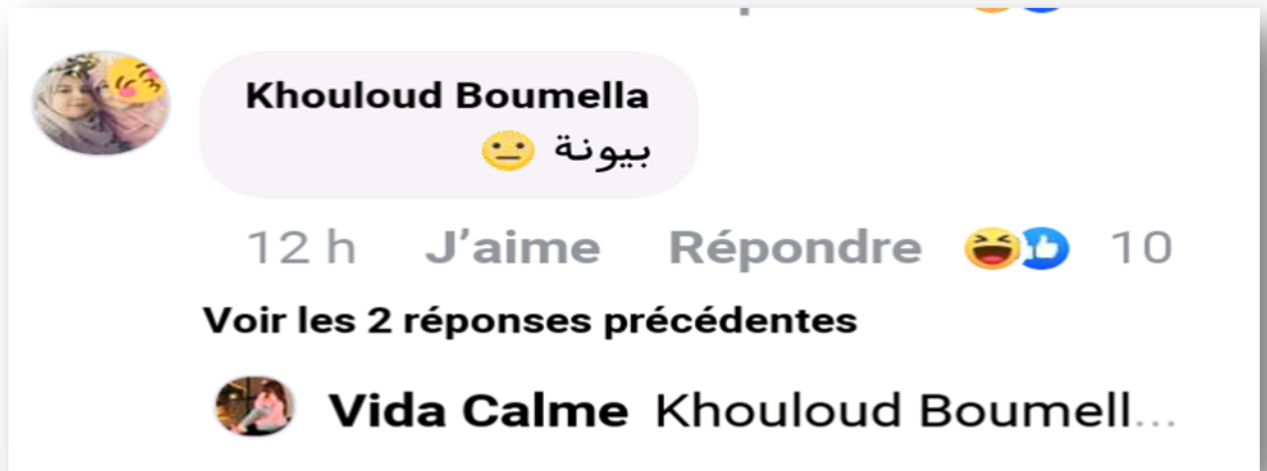17 h   J'aime   Répondre   😆👍 39

Voir les 10 réponses précédentes

Loukmen Kouahi 😂😂😂😂😂...

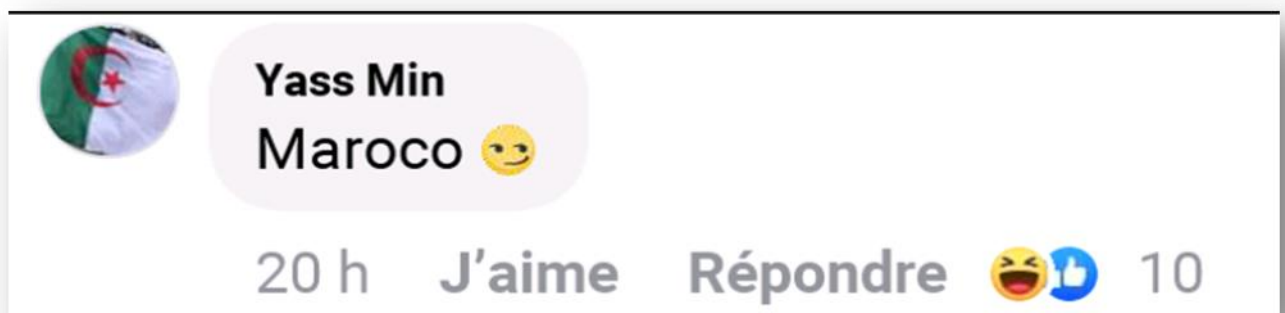*"We are entering a phase of global English which is less glamorous, less news-worthy, and further from the leading edge of exciting ideas. It is the 'implementation stage', which will shape future identities, economies and cultures. The way this stage is managed could determine the futures of several generations."*

(David Graddol)